Herald of Gospel Liberty.

"Wherefore receive ye one another, as Christ also received us, to the glory of God."

VOL. LXXXIII. DAYTON, OHIO, THURSDAY, DECEMBER 10, 1891. NO. 50

Herald of Gospel Liberty.

Established September 1, 1808.

Entered at P. O., at Dayton, Ohio, as second-class mail matter.

CONTENTS OF THIS NUMBER.

CONTRIBUTED ARTICLES: PAGE.

Joash Repairing the Temple. By Rev. J. Maple 786
The Cross a Revelation of Divine Justice and Human Sin. By C. L. Jackson 787
A Short Sermon. By Munson 787
Long Nights. By H. Y. Rush 787
Our European Letter. By G. R. Hammond, Ph. D 788
Odds and Ends. By Cyrus Mendenhall 788
The People of God. By H. J. Duckworth 788
Ought It? By B. F. Summerbell 788
From Jamestown to Parma. By Albert Dunlap 789
The Happiness of Others. By W. H. Orr 790
A Biblical Curiosity. Selected 790
Breathe Through Your Nose. Selected 790
Agent's Notes. By Geo. E. Merrill 792
Christian Endeavor Topic. By F. G. Strickland 793
Urgent Notice. By J. T. Phillips 793
Tall Chimneys. By O. J. Wait 793
Disciple and Discipline. By Alden Allen 793
Not Qualified. By B. F. Summerbell 793
Franklinton Christian College. By N. Del McReynolds 793
No Sectarianism in Heaven. Poetry. Selected 794

EDITORIAL ARTICLES:

The Editor's General Notes 785
Paragraphic 792
Will the Jews Become Christians? 792
Ministerial Mention 792

QUADRENNIAL DEPARTMENT 789
BOOK NOTICES 789
OUR MISSION DEPARTMENT 790
OUR HOME DEPARTMENT 791
CONFERENCE MINUTES 794
MARRIAGES 795
OBITUARIES 795
GLEANINGS FROM THE FIELD 796
AGENT'S DEPARTMENT 799
CHURCH NOTICES 799

The Editor's General Notes

THE diameter of the sun is 109 times greater than that of the earth, or about 872,000 miles. If it were a shell, therefore, and the earth were placed in its center, then a moon within the shell could revolve around the earth nearly twice the distance away that our moon is from the earth. The sun has a weight equal to 300 000 worlds the size of the earth. If one would walk four miles an hour, or forty miles a day, he would be 6,300 years in reaching the sun, now estimated as being 92,885,000 miles from the earth. A cannon ball, maintaining its initial velocity, would reach the sun in about nine years. If the momentum of the earth were instantly suspended, it would fall toward the sun and reach that body in four months' time. If one's finger is burning, it takes a certain fraction of time for the nervous system to transmit the impression of the burn to the brain, and if, as Prof. Mendelhall has calculated, a child had an arm long enough to reach the sun, contact with that globe of fire could not be known to the brain until the child was ready to die of old age.

THE wealth of the Nation is increasing with wonderful rapidity. In 1860 the estimated valuation was $16,159 600,000; in 1870, $30,068,500 000; in 1880, $43 642,000 000, and for 1890, about $63,000,000 000 The per capita average in 1860 was $514; in 1870, $780, and in 1880, $870. It is now reckoned at about $1,000. The wealth of the Nation is by no means equally distributed, nor is that of any nation. If there were a redistribution now, so that each would have an exactly equal share of all, still, in the course of two or three generations, the distribution would doubtless return to its present condition. It is only the few of the many that can accumulate money, and the number that can hold money against loss is also as the few to the many. Wealth was not intended to be the normal condition. Poverty or humble circumstances rather, is by far the best condition for man. "Give me neither poverty nor riches," was a prayer of much wisdom. The children of the rich are worth far less to the world than the children of the poor. Industry is the want of civilization, and the inspiration to it is want. A condition that lifts above labor is one of smallest value to the world and should not be sought as a thing desirable.

WHEN one is in Leadville, Colorado, he has a residence 10 200 feet above sea level. At Lapaz, Bolivia, he finds the people living at an altitude of 10,883 feet. At Cuzco, Peru, he finds people living at an altitude of 11,380 feet, but Potosi, Bolivia, is a city 13 330 feet above the sea. Near Galera, a railway station in Peru, 15,635 feet above sea level, a tunnel for the railway train has been driven through the mountain, which is 3,847 feet long. But the highest residence on the globe, regularly inhabited, is the Buddhistic monastery of Halne, in Thibet. It is 5,800 feet higher than Leadville, or 16,000 feet above sea level. This is over three miles of perpendicular height above the waters of the ocean. These are among the high places of the earth as human abodes, but none of them are as high above the sea level as the bottom of the deeper ocean is below that level. From these vast heights one sees the majesty and the grandeur of the earth as nowhere else, and may have his noblest conceptions of the power and wisdom of that God who rideth on the winds and resteth on the high places of the earth.

PHILANTHROPY is not Christianity, but it is a fruit of Christianity, and that this system of religion bears such fruit naturally and everywhere and instantly, is a very strong argument in its favor. We know of no Christian nation that is not philanthropic, and we know of no nation in ancient or modern times that has exhibited the philanthropic spirit which was not Christian. Rome did not nor did Greece; China and Japan, until unbarred to Christian nations, did not. A Christian land cares for its blind, but what heathen nation of the past has done so? In our own Nation there are thirty-four public schools for the blind, where they are educated in the general sciences. In these schools, within the past fifty years, 56 485 blind persons have been taught to read—25,793 men and 22,943 women. For their instruction and care, the states have paid within the time $15,598 952, an average annual expenditure for each pupil of $578.00. What a magnanimity of spirit on the part of the state on a single line! And this spirit of philanthropy extends no less to the deaf and dumb, the insane, idiotic, and other unfortunates of the Nation. And as in America, so in all other Christian nations, philanthropy is the breath of the heart, because Christianity is the law of the land. The worth of a religion is seen in its fruits.

WHEN our manufacturers in New York can ship their nails by steamer to Liverpool and thence by sailing vessels around Cape Horn to San Francisco cheaper than they can ship them directly by rail to San Francisco, it goes to show that freight tariffs are altogether too high. And if too high against the manufacturers, then they are certainly too high for the farmers. There needs to be legislation in favor of the people as against the railroads, or at least less legislation for the railroads as against the people. Farmers and manufacturers are paying far too much for transportation, and of all our communities it would seem to us that the farmers suffer more than any other. A large proportion of manufactured articles go to them, while from them all the grain comes. They must pay high tariffs both ways and deduct these from their grain prices. Either the Government should fix the rates at a lower figure or else it should purchase or build and operate the principal railroad systems. It certainly would be better for the Government to compete with the monopolists in the interest of the people than for them, by legislation, to encourage watered-stock companies against the people. When railroad companies can pay their officers salaries of $20,000 to $30,000 a year, it goes to show that railroads should lower their rates in the interest of the people.

IN 1888 the total debt of the seven great powers of Europe—France, Germany, Austria, Russia, Italy, Spain, and Great Britain—was $16 600,000,000, a sum ten per cent. greater than it was in 1882, and yet, meantime, no great wars had transpired. The interest on the debt was thirteen per cent. greater than six years before, a larger rate of interest being paid. During the six years, the seven powers named expended on their war departments $4,870,000,000, a sum more than three times as great as all the money of all kinds in circulation in the United States. Prior to 1851 the world's stock of gold was estimated at $2 500,000,000, and the output from 1851 to 1871 was an equal sum, so that in the latter year the world's gold supply was about $5,000,000,000 against $4,870,000,000, as the war expenditures of seven European nations for six years in times of peace. The metallic currency of Great Britain is only $650,000,000, so that the above war expenditures for six years on seven nations equalled a sum seven and one-half times as great as all the gold, silver, and copper circulation of the richest nation of Europe or the world. No wonder there is talk of disarmament. The nations of Europe are carrying about all the financial burdens they are able to endure, and yet the annual increase of these burdens is vastly greater than the increase in population.

IT is certain that the average of life is constantly increasing through a better knowledge of health laws, sanitation regulations, increased skill of physicians, diminution of wars, and the spread of the Church, combined with other causes. If these conditions continue to obtain, and there is no good reason why they should not, then the rate of increase in the world's population will be rapid, and the present estimated 1,468 000 000 will speedily double, treble, and quadruple. The world can only support a certain number of people however, and without new methods of agriculture are soon learned, the limit will speedily be reached. How many people can the world support? is a question that naturally concerns us, and, How soon will the world have attained the maximum number of people? is a deeply serious question as well. It is estimated that fertile areas could sustain, as in India, China, and Japan, 207 persons to the square mile, while that area is estimated at 28,000,000. Thus, these portions settled as the three above-named empires are, 5,796 000,000 souls could be maintained on them, or our times the present population of the globe. The grass lands measure about 14 000,000 square miles, and it is thought they could support ten persons to the mile. This would make room for 140,000,000 more, or a total of 5 836,000,000. The desert area is computed at 4 180 000 square miles, and if by artesian systems the desert area could be made to subsist as generously as the grass lands, then room would be made for 41,000,000 more, or a grand total of 5,877 000 000 souls. The rate of increase for the world is estimated at eight per cent. per annum, and this, on our present population, would be about 6 000,000,000 in 180 years. Evidently, if old earth may approach anything like a strictly moral condition, it will soon cease to be roomy enough as a habitation for its people.

JOASH REPAIRING THE TEMPLE.

BY REV. J. MAPLE, D. D.

"And it came to pass after this that Joash was minded to repair the temple of the Lord." II. Chron. 24: 4.

Joash is on the throne, and the temple is in ruins. How did this state of things come about? In the twentieth chapter we have a remarkable description of Jehoshaphat's wonderful deliverance from the allied army that invaded his kingdom, and how he celebrated this divine interposition with solemn services in the temple. What were the causes that led to the neglect of the temple and permitted it to fall in decay? These are clearly brought to view, and this backsliding grew out of the one defect in the character of Jehoshaphat's administration, his alliance with Ahab. He would and did keep up this alliance, and it led to this ruinous result. His son married Athaliah, Ahab and Jezebel's daughter, and when he died he was succeeded by his youngest son, Ahaziah, who reigned only one year, when he was slain by the order of Jehu. When Athaliah heard of this she murdered "all the seed royal of Judah," but one child. She thought that she had destroyed them all, but Jehoiada, the high priest, hid the child Joash and his nurse in a bed chamber, and kept him concealed until he was seven years old. For these six years Athaliah was ruler in Judah, and during this period she managed to introduce the worship of Baal into Jerusalem, for she erected a temple for the service of this idol, in which were images, altars, and over this service she placed Mattan the priest. She also took all the dedicated things out of the temple of Jehovah and put them in the temple of Baal, thus showing that her heart was with her infamous mother. It was this that led to the neglect and caused the ruinous decay of the temple of the Lord.

When Joash was about seven years old Jehoiada the high priest, having made all the necessary preparations for a revolution, brought out the young prince, and "put upon him the crown, and gave him the testimony, and made him king." The idolatrous queen was dethroned and slain with the sword, and the boy king was firmly established on the throne. During his minority the regency was in the hands of the high priest, and as long as he lived the king did that which was right in the sight of the Lord; but after the good man's death he so far forgot his kindness as to slay his son, and ultimately made himself obnoxious to his own servants, and they conspired against him and murdered him in his bed. The evil leaven was in him as well as in the rest of the family, and he was only held in check by the righteous influence of the high priest. He belonged to that class of men who only walk uprightly while they are sustained by the help of others, but when left to themselves sink into contemptible wickedness.

In the early part of his reign Joash set to work to repair the temple. At first he committed the work to the priests, and sent them out among the people to collect the money necessary to meet the expenses of the repair. The regular offerings went to support the priests and Levites, so that when there were any repairs to be made the means had to be provided by the people. By free-will offerings the tabernacle and the temple were erected at first, and by them they had to be maintained through all Jewish history. The amount of the collections of course depended upon the earnestness and devotion of the people, and to a large extent this depended on the faithfulness of the priests. In the present instance they were lukewarm, and at first but little was accomplished. When the king ascertained this fact he took hold of the work himself in earnest, and had a chest made and set without the gate of the house of the Lord, and the people joyfully cast into it, so that many times over it was filled, emptied into the treasury proper, and carried back again to receive more offerings. This money was counted and stored by the king's scribe and the high priest's officer, and it was abundant for the work they had to do. They used it first to make all necessary repairs, paying the workmen and purchasing the material needed in repairing the temple. After this was all done they made "vessels for the house of the Lord, even vessels to minister and to offer withal, and spoons and vessels of gold and silver." They did not make any ornaments until all necessary repairs were completed and paid for.

It is a noteworthy fact that the integrity of the men who had charge of this business was so high in the estimation of the people that no account was required of them. (II. Kings 12: 16) This is the story, and it teaches us the following lessons: "It is a good thing for a youth to be under holy influences." In childhood, youth, and early manhood Joash was under the influence of Jehoiada; and it was a great blessing to him. It kept him in the path of obedience, and encouraged him in the work of the Lord. It is at this period that such an influence is needed, for then the mind and heart are peculiarly open to surrounding influences; then the habits of thought, desire, and action are being formed that are to determine the destiny. The passions are strong, and from the want of experience the young man is confident in his own wisdom and strength to do and endure. This sometimes makes him feel restless under restraint, and think that it is a burden; but it is just what all young persons need, and without which they are almost sure to run astray. They are apt to feel that submission to such advice is a mark of weakness and subjection, but it is an evidence of wisdom and moral courage. Until a young man is willing to be counseled he can not be helped. Solomon understood this. He says, "Seest thou a man wise in his own conceit? There is more hope of a fool than of him." Prov. 26: 12. Again he said to the young man, "Be not wise in thine own eyes; fear the Lord, and depart from evil." Prov. 3: 7.

"The providence of God connected with his house called for grateful remembrance on the part of Joash." He had been concealed in it from his enemies for six years. When he was a helpless child, and the murderous queen was seeking his life, he had found a safe refuge there. In it he had been fed and clothed. There he had learned to walk and talk, and there he had been crowned king. Every pillar and room was familiar, and suggested grateful remembrances. This fact doubtless tended to make him feel a deep interest in the temple and desire to repair it. He was greatly indebted to it for his life and his kingdom.

We are all indebted to the house of God for many of our greatest deliverances and richest comforts. There is not one in our country but whose childhood and life has been made the happier by the teachings of the house of God, even if they have never been taken to it, for through its influence our country has been lifted to a higher civilization than would have existed without it. What is the condition of society where the house of God and its teachings are unknown? We need only to look into the moral, social, and civil conditions of those nations to see how greatly we have been blessed by the Gospel of Christ; yet we have people in our country who are seeking to destroy the temple of the Lord, and would, if they could, blot out Christianity. In doing this they would extinguish the hopes of humanity, and turn the world back into the darkness of heathenism. Dr. Franklin was right in his reply to Thomas Paine who submitted to him the manuscript of an infidel article for his opinion. The Doctor replied, "I would advise you not to attempt to unchain the tiger, but to burn this piece before it is seen by any other person. If men are so wicked with religion, what would they be without it?"

The spiritual value of the temple of the Lord should be properly acknowledged. An eminent business man recently said, "Forty-six years ago yesterday noon the Holy Spirit came into my soul. Yesterday I walked to the place and adored the ground where he blessed me, and remembered that forty-six years he had talked with me and kept me." I have sometimes thought that the world is more valuable to the Christian than to other men, for to him it contains holy places—Bethels, where God has met him—which revive precious memories. But there is no place in all this world so full of sacred associations as the house of God. There we have met him in the saddest hours of life, and he has comforted us. There many of us first learned to know him, and were renewed unto eternal life. There his promises have been brought to our remembrance, and we have been strengthened to take up the burden of life with new courage and hope. There we have been brought into closer communion with the dear Savior than in any other place. This fact should be acknowledged in a proper manner.

There are places enshrined in the human heart, full of heroic associations. Nations have erected monuments upon them to keep the scenes enacted with them in grateful remembrance. We have erected monuments upon some of the great battle-fields of our country for this purpose. In the city of Berlin is a monument erected to the memory of Frederick the Great, whose tablets and symbolic figures commemorate also the deeds of the most distinguished heroes of Prussia. Officers of the army take young recruits there to contemplate the beauty of the monument, and to study its meaning. Thus they are educated into patriots and soldiers. If such monuments were suffered to fall into decay, how soon patriotism would die out. Thus we honor God and teach the young to love and reverence him when we erect houses of worship to him and keep them in good repair. There is no place in the world so full of tender and inspiring associations as his house.

"It is a bad sign of a community when they permit the temple of the Lord to fall into decay." The dilapidated condition of the temple of God when Joash came to the throne revealed the backslidden state of his people, and showed how far they had wandered from him.

To understand this question correctly let us inquire what the house of God stands for in the community. It tells every man as he passes it that there is something nobler than the present life. It points him to an immortal life in heaven. It stands as a witness for faith in the midst of unbelief; for the Sabbath in the midst of secularism; for intelligence as opposed to ignorance; for benevolence as against selfishness; for eternity in the midst of time; for God and holiness as opposed to worldliness and sin. The temple of God stands for all this, and when men take no care of it they are losing hold of that for which it was built. A town or city with dilapidated churches is on the downward road to ruin. Fine churches are not always an evidence of the spirituality of the community, for they are built from mixed motives, good and evil; but churches in ruins, through neglect, are *always* an evidence of coldness in the cause of Christ. They show a want of interest in him and his work.

"There is danger of prosperity becoming a snare." It did with Joash. In his prosperity he forgot God, and looked to wealth, power, and the pleasures of society for happiness. There is a tendency in worldly prosperity to this state of mind, and many have been ruined by it. It is a common feeling among the poor that it is much easier for the rich to serve God than for them, because they do not have the trials of poverty to contend with, but riches bring their peculiar temptations and trials. "They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil, which, while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows." I. Tim. 6: 9, 10.

Worldly prosperity calls around a man a class of society that is corrupt and selfish. "Now after the death of Jehoiada came the princes of Judah, and made obeisance unto the king. Then the king hearkened unto them. And they left the house of the Lord God of their fathers, and served groves and idols." Through their influence he was seduced from the service of God, and led into the grossest sins. This is one of the peculiar dangers of the young men of wealth, and thousands have been lured to ruin by the influence of such associations. The spiritually-minded Mr. Cecil went to see a rich hearer, and said, "I understand that you are in a very dangerous situation." The man replied, "I am not aware of it." "I thought it probable that you were not; and therefore I called upon you. I hear that you are getting rich; take care, for it is the road by which the devil leads thousands to destruction."

Milford, N. J.

God, duty, man were Christ's great themes. God as love, duty as glorious, service to man as the true greatness were His lessons to the world.

THE CROSS A REVELATION OF DIVINE JUSTICE AND HUMAN SIN.

BY C. L. JACKSON.

Some brethren seem to find an insuperable difficulty in seeing how a gross sin of man may be caused by God's infinite overruling power to fit exactly into some great divine plan. If the crucifixion of Christ was a flagrant injustice, viewed as a human act, it can not, so they seem to reason, have any connection whatever with the divine justice as it relates to the remission of sins. They are at great pains, therefore, to prove by quotation and argument that the perpetrators of that act were red-handed murderers, a fact which I never knew any one to deny. It was the most colossal crime of all history, and the blood-guiltiness of its authors would "the multitudinous seas incarnadine." But does the fact of the human injustice in it necessarily preclude the possibility of our finding anything of divine justice in it? Was it not the result of the most virulent and diabolical human *hatred* ever seen on earth? And yet the advocates of the moral influence theory of the atonement (or rather of the cross, for atonement they have none) have no hesitation in pronouncing it the most illustrious display of divine love that God himself could make to man. If, then, the human hatred in it can not obscure the divine love, why need the human injustice the divine righteousness? We go as far as any one can possibly go in condemnation of the crucifixion as a human crime; but we go farther than some in seeing how infinite wisdom has, by the same fact, displayed at once the depth of human depravity and the uncompromising holiness of God.

There is no man so obtuse as to defend for a moment the cruel act of Joseph's brethren in selling him into Egyptian slavery. No one would maintain their innocency. From every standpoint, human and divine, that act on their part must ever appear an unmitigated crime to which history affords few parallels. And yet when subsequent development brought those brethren face to face with Joseph as Prime Minister of Egypt, and they were trembling at the thought of the possible retribution which he might inflict upon them, their fears were set at rest by some words of Joseph that may well be pondered by those who can not understand how the cross of Christ may reflect at the same time both human sin and divine justice. "Now, therefore," said the magnanimous victim of his brethren's unnatural crime, "be not grieved nor angry with yourselves, that ye sold me hither; for God did send me before you to preserve life." And when, after their father's death, their fear of Joseph's vengeance revived, he said to them once more: "As for you, ye thought evil against me; but God meant it unto good, to bring to pass, as it is this day, to save much people alive." Here are at once the "evil" of the brethren and the "good" wrought out of it by the counsels of divine wisdom. Their responsibility was not interfered with in the least by the fact that God made use of their sin (the wrath of man was made to praise him) in the accomplishment of the divine purpose for the sustenance of life during the seven years of famine.

And what a remarkable parallel to all this is presented in the language of Peter to the Jews after the crucifixion: "Him, being delivered by the determinate counsel and foreknowledge of God [here is God's part] ye have taken, and by wicked hands have crucified and slain" (here is man's part, which is declared to have been done with "wicked hands"). Though wicked hands did the deed, they nevertheless wrought out what had been purposed by "the determinate counsel and foreknowledge of God." Still stronger, if possible, is a subsequent declaration by the same apostle: "And now, brethren, I wot that through ignorance ye did it, as did also your rulers; but those things which God before had showed by the mouth of all his prophets, that Christ should suffer, *He hath so fulfilled*." To establish therefore the criminality of the Jews in the crucifixion of Christ does not involve disproof of the doctrine that on Christ's part it was a voluntary act, wherein he took judicially the sinner's place, and was made sin for us, that God might be just and the justifier of him who believeth on Jesus.

I shall not join issue with any who hold up the cross of Christ as the mightiest magnet of moral influence ever brought to bear upon a sinful world. That it makes a most powerful and irresistible appeal to the human heart, is most blessedly and divinely true, but it is only a half truth as to the significance of the cross. The cross has a manward look, of course, but it also has a Godward look. It is perfectly true that God was in Christ, reconciling the world unto himself. But many who quote so freely this portion of the nineteenth verse of the fifth chapter of II. Corinthians quite forget or neglect the remainder of the verse, and the twenty-first verse, which gives us the basis of this reconciliation: "For he hath made him to be sin for us who knew no sin, that we might be made the righteousness of God in him." This verse gives us the ground upon which the non-imputation of sin, spoken of in the nineteenth verse, and the imputation of "righteousness without works," spoken of in Rom. 4: 6, 11, is possible; and "the righteousness of God in him," which we are said to be made, is nothing less (it could be nothing more) than the imputed righteousness of Romans fourth.

Spite of all destructive criticism and all rationalizing theology, the explanation which Jesus gave his disciples of the significance of his passion still stands. "This is my blood of the New Testament, which is shed for many FOR THE REMISSION OF SINS;" and in the light of this explanation he presents himself as a sin-offering, on the ground of which God bestows on men the forgiveness of sins. "By the virtue of this offering," as Prof. Bruce well says, "God is reconciled to the world, and can regard with a benignant eye a guilty race. We are accepted in the Beloved, the Messianic King and his subjects being an organic unity in God's sight."

Brooklyn, N. Y.

A SHORT SERMON.

BY MUNSON.

"Behold, now is the accepted time; behold, now is the day of salvation." II. Cor. 6: 2.

There were many people—we know not how many—employed in building the ark, but only eight people were saved when the flood came! There are many people to-day who give of their substance to build churches, and to pay the salaries of ministers, and even to send the Gospel to heathen countries, but they fail of being saved by the very Gospel that they support with their money. Such men, though very liberal, are often like "the troubled sea that can not rest." Many of this class of men have seen the time when they would have given all the treasures of earth they possessed for the spirit of Christ in their souls. They were ready to do anything except the right thing to be saved. They were not willing to renounce the world and accept Christ as their Savior.

In the early days of my ministry a steamer left the Kennebec River, in Maine, for Boston. On the way they encountered a severe gale, and the steamer was liable to sink and all on board perish. The freight was thrown overboard, but the captain saw but little hope of saving his vessel. He had on board a large number of passengers. Among them was Rev. Cyrus Munger, a Methodist minister, with whom I was well acquainted. At last the captain saw no hope of keeping the steamer from sinking an hour longer, unless the gale abated. He notified the passengers of their situation. They were terribly frightened. Many of the wicked men inquired if there was a minister on board to pray for them. "Father Munger," as we used to call him, knelt down in the center of the cabin, and all the passengers fell upon their knees, and he prayed for them. In such an hour men are not atheists or infidels. The passengers were all saved. Then they were ready to continue on in their irreligious course!

To all who are in a state of unrest, whether on land or sea, the Savior offers his salvation. The present hour is the time to secure that salvation. "Now is the accepted time." Jesus is as willing to save now as at any future time. "Now is the day of salvation." What men want is to be saved in the hour of danger. What Jesus wants is to save men from sin. Those who believe in him and are determined to live a Christian life in all the future, Jesus is ready to say, "Thy sins are forgiven thee." More than that, he will say, "Go and sin no more." Jesus says to every soul that is in trouble, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Those to whom Jesus gives "rest" will feel as Paul felt in the hour of danger, "I am now ready to be offered." Those who improve "the accepted time" and find salvation, will have no fear in the hours of peril. There is no fear in love; love casteth out all fear, and the soul is at rest. "There remaineth, therefore, a rest for the people of God." For the wicked there is no rest. They are like "the troubled sea." If you want enjoyment, that dangers and sickness can not destroy, you will find it in Jesus, and nowhere else. Men who are wholly worldly-minded may contend that "Christianity can not furnish enjoyment to men in this life;" but they are not true witnesses. A man without the love of Jesus in his heart knows not what Christianity is. What does a blind man know of colors? What does a deaf man know of sounds? What does a man of life-long sickness know of health? What does an ignorant man know of exact science? What does he know of cities which he never saw and of which he never read? What does a pagan know of civilization? They know just as much as an unconverted man knows of Christian experience! When a man is truly converted, "he loves the things he once hated, and hates the things he once loved." In short, he is "a new creature in Christ Jesus." A true convert never renounces his religion or even backslides on a bed of sickness. Prison walls and cruel treatment don't take the love of Jesus out of a man's heart. Paul and Silas were happy in the Philippian jail. John was happy in banishment. All men may become the children of God and know the joys of salvation. "Behold, now is the accepted time; behold, now is the day of salvation."

LONG NIGHTS.

We have reached the season of long nights. To some families it is a season of blessing, to others a time of danger. Long nights, with good books, valuable magazines, and wholesome newspapers, mean intellectual and moral improvement. These nights, with nothing to do, nothing to read, with love of idleness and longing for frivolous company, have brought irreparable harm to many a home. In winter time—especially in villages and cities—Satan is busy seed-sowing and harvesting. A home with numerous larger and smaller minor children may well inquire, "What shall we do with our long winter nights?" Parents have often asked this question, and have been puzzled to answer it. Perhaps help may be found in this brief word of reply: Make the house cheerful, have a bright fire, a well-lighted room, comfortable chairs, a table large enough for all to surround, books, magazines, and papers, chaste and instructive, pictorial publications, music, and pleasant conversation. These—some of these, all of them or more, as finances may afford—will go far to redeem the time for intellectual and moral growth. They will largely help to keep the children at home. They will hardly wish to be elsewhere. Much more easily can they be kept there by attraction than by compulsion. In thus keeping them at home they are unconsciously kept in both home and school—the best of earthly homes, and the school one of love, delight, and growth toward a life of strength, of joy, of blessing to the world. Perhaps one asks, "What say you of games?" They are time-consuming, fascinating, deceiving. A few games mean many games; an hour at checker or chess or cards means, in most cases, half the night. Introduce any game in the family, and soon it will consume enough of night hours for the reading of many good books, or the mastery of most useful studies. Keep out the games, and take in the books, magazines, papers, pictures, music, spelling-matches, pronouncing "bees," night classes in literature, science, etc. Thus the family may turn night into light, and gross darkness into intellectual and moral brightness never to be dimmed.

H. Y. RUSH.

A poor author once called on the great Lamartine, and as he escorted him to the door he noticed that he shivered in the cold, and, reaching up for his own great coat, he exclaimed: "You came near forgetting your coat!" That was a graceful way for saying: "Be ye clothed," and surely the Master honored the act.

OUR EUROPEAN LETTER.

BY G. B. HAMMOND, PH. D.

There is a saying, "See Naples and die." While this is meant to convey the impression that after one has seen Naples there is nothing more in this world worth seeing, still practically it might mean that if you should see Naples a great while you would die from filth. My impression of Naples so far is that it is one of the dirtiest places in existence, and its inhabitants are too lazy to draw a good, full breath. The chief occupations of the people seem to be two: one, standing on the street corners, stretching out their hands, and begging from the passers-by; and, second, following travelers with their cabs, begging them to take a cab ride. Yes, there is still another—riding along the streets after a donkey, beating it most cruelly. Many of the streets are very dirty, and the people who seem to live for the most part on the streets, are as dirty as the streets are. While this is a sad side of the scene, still there is a brighter side. There are a few fine streets, and on them are fine residences. Many people come here to spend the winter. The location of the city is most beautiful. Situated as it is, on a hillside surrounding the bay of Naples, its inhabitants enjoy fine scenery. The bay of Naples is renowned, the world over, for its beautiful scenery. Instead of Naples reaching back far from the bay, it extends for several miles around the curve, thus presenting a long front to the bay. From our hotel to Pompeii, a distance of eighteen miles, there is almost one unbroken succession of city streets, thickly inhabited. There is but little in Naples itself to attract the visitor, however its museum and aquarium are among the best in the world. Its museum contains many choice collections found in Pompeii and Herculaneum. It also contains the noted Farnese Group and the Farnese Hercules. The most interesting part of Naples is its environs. Near at hand is the reputed tomb of Virgil. A little farther is the town of Pozzuoli, the Puteoli of Scripture (Acts 28: 13), where Paul landed on his way to Rome. A little chapel is built on a rock near the shore as the landing place of Paul. Near this same town is the crater of a volcano which devasted this region in 1198. The crater still sends forth sulphurous gases and considerable steam. One's step brings forth a hollow sound from beneath the surface. I burned my fingers in trying to get a piece of rock with a sulphur deposit on it. Still, a little farther, and we come to Monte Nuavo, or the new mountain. This mountain is called new because it was formed in one night by an earthquake, September 30, 1538. Just back of this is Lake Avernus, on whose banks is the grotto of the Sibyl, through which, according to Virgil, she conducted Æneas to the Infernal Regions. O' course we could not resist the temptation to visit the grotto. About half way through the grotto we came to a narrow passage leading down to a pool of water; this is the river Styx. We declined to be carried on the back of the attendant over this river Styx, thinking that he but poorly represents both Charon and his boat. We return to the light fully satisfied with this near approach to the infernal regions. Still, farther along the coast, we came to Baja, the ancient Bial of the Romans. This was at one time their most noted pleasure resort. Several ruins of temples are to be seen.

Along the coast, in the opposite direction from Naples, are Herculaneum, Vesuvius, and Pompeii. Under the town of Resina, a continuation of Naples, lies the ancient Herculaneum at a depth of nearly one hundred feet. This city was destroyed at the same time as was Pompeii by an eruption of Vesuvius. But little has been excavated on account of its depth in the solid lava and because of Resina's being built immediately over it. Just above rises the thundering and smoking Vesuvius. Its sides are covered with ashes and lava, which have burst forth from within when the volcano is in a state of excitement. At present it only smokes its pipe and is content to send forth mutterings and groanings from its crater as indicative of pent up wrath. These noises can be heard only on the mountain, and there not every day. We were fortunate in this respect, as it seemed unusually troubled about something and was constantly uttering threats. At times the smoke would roll to one side and give us a good view many hundreds of feet into the crater, then would come a terrible crash and great volumes of smoke would roll up hiding all view. In many places around the crater smoke and steam issue from crevices rendering the lava very hot. Vesuvius, seen at a distance, is grand, but seen on its summit is awe inspiring.

A little further along the base of Vesuvius from Herculaneum, is Pompeii, once a thriving city, but the fatal eruption of Vesuvius came and it lay buried and forgotten for seventeen centuries. It is now nearly one-half excavated. Here now can be seen its streets as they probably were in the time of Christ. The walls of the buildings still stand as high as the first story. The mills for grinding stand as they stood when the darkness came. In another place is seen the oven in which was found the baking bread. In another place are seen the wine jars and wine-presses as they were left when the people fled. But death overtook a few and casts of their bodies in almost all shapes, indicative of agony, may be seen in the museum on the grounds. Still further along the coast is the city of Castellaunnare, covering the spot where Stabias once stood. Stabias was another city destroyed at the same time with Pompeii and Herculaneum. It was here that the elder Pliny lost his life watching the eruption and trying to render aid.

Naples, Italy.

ODDS AND ENDS.

BY CYRUS MENDENHALL.

The world would gain something if we were perfectly candid. By this I do not mean blunt, brutal, harsh, but if we fluently and fearlessly wrote and freely spoke those things we believe to be true.

Expediency, fear, or other motive keeps us silent. While not speaking that we disbelieve, yet there is much we all hold to ourselves that might help some other soul if we were prepared to give it and they were ready to receive it.

Says Emerson: "Somewhere, not only every orator but every man, should let out all the length of the reins; should find or make a frank and hearty expression of what force and meaning is in him. . . . Accept your genius and say what you think."

It is folly to unduly exalt little things, nevertheless they are not to be ignored in our philosophy.

Sometimes we call that little, or mean, which is not; and many times the result shows us the magnitude and importance of the seemingly small.

A petty attention to detail may not be so wise as a comprehensive sweep and a long line.

In morals, however, I think there is a sense in which nothing is insignificant. Jesus taught this by parable and example, because as he has said, "He that is faithful in that which is least is faithful in that which is much."

We think a little theft of no account if the wronged one is a railroad corporation, and so we complacently ride twice or thrice on the same ticket if the conductor is careless, and "glory in our shame." We teach the boy to cheat and lie by "sitting up small," so that he may pass for under age, and a few cents thus be saved. In selling a farm, or the fruit of it, a horse, or a house—but then why go on with illustrations, when out of your own experiences or observations you can find better. These are not nearly so bad as defaulting, forging, highway robbing, pocket-picking—so let us "thank God we are not as these poor publicans."

There is a thing thought small which is not perpetrated in cold blood, but is done because men and women do not think, and because they are weak. I mean "white lies," so called, made to children, promises never meant to be fulfilled, threats not to be put into execution.

I heard a mother endeavor to enforce obedience by telling her child she would "cut her ears off," and will you believe me, that mother was not a heathen, nor was she a "copper colored savage." Somewhere I read of a father and mother who wished to ride in the evening without their six-year-old incumbrance, so they told him it was too cold to go, they had given it up, and he must go to bed. When they supposed him asleep they started. He heard the rumble of wheels, jumped from his crib, and in the moonlight saw his parents going away without him. He turned to his nurse and said: "There go two of the biggest liars in Chicago."

Children are not of necessity fools. These things re-act. It would take several texts from Scripture, a number of sentences from the "catechism," and not a few family prayers to remove the curse left by that one little act. What we do, much more than what we teach our children, impresses them. Be careful of the littles. Says the editor of *Unity:* "There are degrees in the results of wrong-doing; one bad action is more or less harmful than another, but the continually ramifying influence of even the smallest misdemeanor is impossible to estimate."

The evil we do is not lost, and perhaps because this is true the good we do or say is not in vain. Sometime or other evil shall be no more. Good shall always be.

"What is excellent,
As God lives, is permanent."

There are moments when we feel that "love's labor is lost," but it is not. An apparent failure is not a real one after all. In nature there is a "conservation of force;" God surely is no less careful in the spiritual world.

A prayer, a word, a deed, a wish, may not be a total loss, even though we see no immediate results. The trouble is my vision is short and my faith relatively weak.

Martineau says: "It is a mistake to suppose that any service rendered to mankind, any interesting relation of human life, any exhibition of moral greatness, even any peculiar condition of society, can ever be lost; their form only disappears; their value still remains, and their office is everlastingly performed."

And here endeth my "Odds and Ends." You may have noticed this: the *ends* are better than the *odds*, for I have furnished the one and my books the other.

Orangeport, New York.

THE PEOPLE OF GOD.

Under the clear, broad light of the Gospel there are but two classes of men: those who love and fear God and those who do not. The Bible makes this very evident. "The children of God" and the children of the evil one. To belong to the latter class, in the opinion of many in the world and in the church, is not to be so very bad, vicious, and out-breaking. It is simply to live to please and gratify self. What is implied in serving self? Mr. Wesley says, "He who serves himself in effect serves the devil. We are either for Christ or against him—gathering with him or scattering abroad." These truths prove that under Gospel light there are only two characters.

While all men have been purchased by the precious blood of Jesus, all have not been brought into the same gracious relationship, "heirs with God and joint heirs with Jesus Christ to an inheritance incorruptible, undefiled, and that fadeth not away." Believers have been begotten from on high, adopted into the divine family, and are the special care of their heavenly Father. In all their ways they acknowledge him, and in all their works they have his glory in view. They are not of the world and do not conform to the things thereof, but are seeking a city out of sight. His Word is their law, and their gospel, and obedience to his Word is the test of their loyalty. The Gospel is their delight, "and in his law doth he meditate day and night." "The ungodly are not so." How distinct the characters. How very plain the line of demarcation. Reader, where art thou? What character do you bear?

H. J. DUCKWORTH.

OUGHT IT?

My reading to-day embraced a sermon by Rev. Dr. Robert Collyer, in *New York Weekly Mail and Express* of November 25th. The Doctor is highly esteemed as a man, and deservedly popular as a preacher. It appears that a man with whom he was conversing quoted as from the Bible, "God tempers the wind to the shorn lamb." The Doctor told the man that it was not in the Bible. The man answered, "Well, if it isn't, it ought to be." And to that the Doctor says, "I said, Amen."

Now, if the man was right, and the preacher right, the Bible is deficient. In charity, I think, the Doctor spoke without reflection, for, even if true, it is not necessary to the Bible. And it is not true. He who shears, and fails to shelter from the storm, may lose his lambs, and may find also himself accountable to God for his neglect.

B. F. SUMMERBELL.

FROM JAMESTOWN TO PARMA.

For reasons which I thought sufficient to warrant the step, I gave notice to the Jamestown (Ohio) Christian Church, three months before the expiration of my year, that I would not be a candidate for another year's service. Accordingly I gave them my last discourse November 1st, and after a short delay removed my family to Columbus, Ohio. Our Columbus address is 1241 Wesley Avenue. Our leave-taking from Jamestown was cordial, with not the slightest difficulty existing between pastor and church at any time, for whatever difficulties existed were not connected with the pastor. We left giving our best counsel for their future prosperity. I hope they may be wise and not delay the time in securing another minister.

After settling my family in Columbus, by invitation I have returned to my old field of labor with the Parma Christian Church, New York. I had the pleasure of serving this church for a period of five years, ending seventeen years ago. It is a pleasure to renew the old fellowship and friendships again. Many changes have taken place here which are very noticeable to me after seventeen years' absence. Among those who have answered to the higher roll-call I miss the following: Deacon Isaac Chase, Deacon Stephen D. Burritt, Daniel G. Bailey, Norton Hicks, Miller Chase, Austin Phelps, and others. They were a host on earth, and I trust they are a full host in heaven. The children of seventeen years ago have grown up, so that when we looked over the congregation last Sunday morning, we were impressed that at least one-half of the audience were strangers to the ex-pastor. We used to think that this was a good spiritual church, and from what we have been able to see now, I think it is all of that yet. The Lord has blessed them in their labors of love, and may he continue to reward them. This church is in want of a pastor; they have a good parsonage, with two acres of land with fruit. A good minister would find here a good home and a reliable people to serve. The writer will supply the pulpit a little while, and help what he can in the way of securing a pastor. Their last beloved pastor, S. Q. Helfinstein, has been honored with a call to the Stanfordville pulpit and to the Chair of Greek in the Christian Biblical Institute, which labors he entered upon in the month of September last. He is prayerfully remembered by the Parma Church. I trust the Lord will direct some good minister this way to serve this people. Address J. D. Chase, North Parma, N. Y.

ALBERT DUNLAP.

Quadrennial Department

The American Christian Convention, Rev. D. A. Long, D. D., President, Rev. J. J. Summerbell, Secretary, 2120 West Norris Street, Philadelphia, Pa. By the action of the Convention the Secretary is made the GENERAL AGENT.

By the action of the Executive Board of the American Christian Convention, the moneys taken in response to the Quadrennial calls for collections, should be sent hereafter to the Secretary, REV. J. J. SUMMERBELL, *2120 West Norris Street, Philadelphia, Pa., and all remittances should be made by bank check, draft, registered letter, or postoffice money order.*

MINISTERIAL BUREAU.—*Without extra expense to the churches or ministers, on application to the Secretary, lists of churches desiring pastors will be sent to the ministers; or, lists of ministers desiring charges will be sent to the churches. Ministers who secure parishes will please notify the Secretary, that their names may be dropped from the lists.*

Four annual collections are requested by the American Christian Convention.

On the second Sunday in March, for Education.

On the second Sunday in June (Children's Day), for Home Missions.

On the second Sunday in September, for Foreign Missions.

On the second Sunday in December for the American Christian Convention.

Those who have not the opportunity to contribute in the collections of the churches are requested to send money directly to the Secretary of the Convention.

Please Read It.

Please read my article entitled "The Second Sunday in December," as an act of justice to the Convention, to the Secretary, and to the Lord whose cause you love. It may be wearisome, but it is right.

J. J. SUMMERBELL, Sec'y A. C. C.

One Thousand Farmers.

I have just received a letter containing the following:

Rev. J. J. Summerbell, Sir,—I have long felt that the Christians were not doing all that they might and ought to do for missionary and the other Christian and benevolent objects we are trying to sustain. I think the farmers connected with the several churches ought and could alone, if they would only try to, raise one hundred thousand dollars ($100,000) by the first of January, '93. I for one by the blessing of God on my endeavors purpose to raise the one thousandth part of the above sum, and will send you in this letter five dollars to begin with. I do not say I will raise the above amount; but with the help of God I will try, and if I fail I will have the pleasure of feeling that I tried to do what I could. Now if 999 other farmers (men or women) connected with as many churches will take hold of the work in earnest and try to do as much or more according to their ability I doubt not the $100,000 could be raised in the time specified (nearly fourteen months) before 1893. Meantime our quarterly collections ought to be largely increased, especially by some of the churches. MISS E. D. ALLEN.

How many farmers will unite now with Miss E D. Allen? Send me your names.

J. J. SUMMERBELL, Sec'y A. C. C.

November 11, 1891.

The Second Sunday in December.

Absolute unanimity of sentiment was manifested at Marion about the collection for the Convention on the second Sunday in December. The money needed is for the work of the cause, partly in getting other money; that is, the money you contribute to the Convention is partly consumed in soliciting the churches to contribute to the cause of education, missions, etc.; not merely the strong churches, or those that see the HERALD, but *all* churches. All of the money is used in the direct work of the cause except what goes to the support of the Secretary And he is laboring earnestly for the cause.

Brethren of the Christians, brethren of glorious privileges, the sums which you have contributed hitherto, in the aggregate, for the expenses of the executive board, for the postage on notices to the churches and ministers, for the printing of these notices, for the printing of postal-card receipts, for the printing of the various blanks needed in the office, for the stationery, for the traveling expenses of the Secretary, for any expenses connected with the census, for the support of the Secretary, for the general postage on correspondence, etc.,—what you have given for these purposes, all told, can hardly be said to be as much as one-half the amount paid by other denominations as salary alone of officers doing such work. I will not say that this is intolerable: for it has been borne; but it is painful And, brethren, you do not desire it to be so. A few brethren only realize the features of this subject.

Then, next Sunday, make your contribution large. The largest gifts bestowed on the Convention have been these: George E. Hoar, $50; Hon. F. A. Palmer, $100; Rev. M. W. Borthwick, $20; Hon. F. A Palmer, $200.

Last Sunday I had an opportunity to be present at a Methodist Church where a denominational collection was being taken for a general purpose. The pastor gave $50. The sum raised was supposed to be over $1,500.

Brethren, if you cripple this office you injure the cause of the Lord Jesus Christ. If you neglect it you will do so. At Marion, Indiana, in the Convention of 1890, Rev. S. S. Newhouse offered the following resolution, which was adopted:

Resolved, That as ministers and members of the American Christian Convention, we will see to it hereafter that there shall be no discrimination as against or in favor of any single collection.

I do not believe that there has been any intended discrimination against the Convention; but because the Secretary stated plainly that the sums needed for the Convention were less than for the other great denominational wants, there was not that earnestness on the part of pastors in explaining this call to the people, and the needs and purposes of this enterprise, that they exhibited in some other appeals, and hence the people regarded it as unimportant. We need the help of pastors. The Secretary has reason to believe that some pastors and churches that have been brought together by the Secretary's office have paid little attention to the needs of that office.

Hence, we ask you to make an earnest effort to make the collection next Sunday worthy of us as a people at large, worthy of you as a pastor, worthy of your church. The Christians can never rise to the full measure of their appropriate usefulness in the sight of God until they bear financial burdens appropriate to their wealth. "God is not mocked; whatsoever a man soweth that shall he also reap." The apostle uses this remark in connection with financial burden bearing. We are doing better than we have ever done; but our deeds are yet below our powers and privileges. If you confine our sacrifices to the needs of your own community you will find that the Lord "will remove your candlestick out of its place;" your church will die.

Rally to the work next Sunday.

Send all moneys for the use of the Convention to the Secretary.

J. J. SUMMERBELL, Sec'y A. C. C.

2120 West Norris Street, Philadelphia, Pa.

Receipts of the American Christian Convention for the Period November 19, December 2, 1891.

Date.	Donor, Church, or Sender.	Amount.	Purpose.
1891			
Nov. 19	West Milton, Ohio	$ 1 50	Foreign Missions
"	Shiloh Springs, Ohio	2 00	"
"	New Bedford, Mass., Middle St., S. S (see below)	10 14	"
"	G. R. Hammond, Ph. D, per James S. Frost	2 00	Sec'y Office, pl. N. Y. C. Conf., for "deficit."
"	Christian Chapel, O. (O. S. Ct.), per Rev. C. W. Walt	1 30	A. C. C.
20	Rev. A. A. H Shaw	1 00	"
"	New Bedford, Mass., Middle St., Y. P. S. C. E., (see above)	10 16	Foreign Missions
21	Christian Chapel, Ill. (Pilot), per Rev. J. J. Patterson	3 30	"
"	Hope, Ill	2 45	"
"	Mrs. Lucy Tanner	6 00	For Secy's Office.
23	Salisbury Point, Mass	15 00	Foreign Missions
"	Rev. J. T. Robinson, M. D	1 00	For Secy's Office.
"	Rev. J. H. McNees	2 00	Secy's Office, pl. Richland Union Cf., for 'deficit."
"	E. C. Robinson	5 00	Foreign Missions
28	Bethany, Kansas	95	"
Dec. 1	George A. Chase	1 00	For Secy's Office.
2	Leesburg, Ind	1 50	A. C. C.
"	Mrs. D A. Long, treasurer of the Woman's Home Mission Board	56 93	Home Missions.

I have this December 3 1891, sent to Hon. F. A. Palmer, the treasurer of the Convention, the sum of ($123 23) one hundred and twenty-three dollars and twenty-three cents, to be credited as follows:

To Foreign Missions	$ 50 50
" Home Missions	56 93
" A. C. C. (general fund)	3 80
" Secretary's Office	12 00

The moneys sent by Mrs. Long are receipts of the Woman's Board of Home Missions. On October 15th the Secretary's Office received $50 of the Sabbath-school Department, by hand of Rev. J. F. Burnett, secretary of the Sabbath-school Department, to assist in the July number of the *American Christian*.

J. J. SUMMERBELL, Sec'y A. C. C.

2120 West Norris St., Philadelphia, Pa.

Book Notices.

BOYS AND GIRLS AT WORLD'S FAIR.—The Chicago World's Fair is already an object of keen interest to young people. It will interest them still more to know what a large part boys and girls are to take as exhibitors in the Fair. The Director-General of the Columbian Exhibition will describe this feature fully in one or two numbers of the next volume of *The Youth's Companion*.

LOOKING BACK ON GIRLHOOD.—Four famous American women, Margaret Deland, Sarah Orne Jewett, Mary Mapes Dodge, Lucy Larcom, are to write for *The Youth's Companion* a series of sketches on the scenes and occupations of their youth. Personal reminiscences by these self-made women will be of absorbing interest. It is not generally known that Lucy Larcom began life as a factory girl in Lowell; her first literary work was in the celebrated factory magazine, "The Lowell Offering."

Mrs. William E. Gladstone has long been known as one of the most motherly women in England. When a young wife, years ago, she began to make a careful study of the bringing up of children. No trouble was too great for her to spend upon the children which came to her; and that she succeeded in finding the best methods is attested by the positions which her children occupy in England to-day. What required years of labor for her to learn, Mrs. Gladstone has now consented to tell in a series of articles which will be published in *The Ladies' Home Journal*, of Philadelphia, during 1892. Mrs. Gladstone calls her series "Hints from a Mother's Life," and in her articles she will tell what should be a young mother's first step with her baby; a child's best surroundings; how to wash and dress an infant; what an ideal nursery should be; how a child can be kept healthy, and gives, besides, some rules which are destined to become standard. The articles will be like a manual for the nursery, and thousands of American mothers will read Mrs. Gladstone's words. It is seldom that a woman of Mrs. Gladstone's high position writes on such a practical subject, and this fact will lend all the more interest to this series in the *Journal*. It is said that Mrs. Gladstone was paid an enormous price for the articles, and it is creditable to the enterprising publishers that they had the liberality to secure and place such material before American mothers.

THE HAPPINESS OF OTHERS.

BY W. H. OER.

Man's soul, like a garden run to waste, is full of good and bad impulses. The garden is overrun with weeds, intermingled with sickly flowers and starved plants, but being made for pleasure and profit, should contain only that which is wholesome and beautiful. And so of man, the bad disposition and unkind impulses should be "weeded out" and their place occupied with better things. The soul can give out pain or pleasure, cheer or trouble, and because of this we are required to please our neighbor "for his good to edification." And man has an infinite field from which to draw his resources in accomplishing this work. The affections are as full of sweetness as the honey-comb is full of honey. His wit and taste and imagination are potent engineers of pleasure. But they are just as strong to produce irritation and discontent.

Now, it is for us to cast out these elements that give needless pain, and cultivate the elements which make our fellow-men happier. In the great movement of human life the lower side of man's nature plays upon the upper side. We are brought in contact with the world through the appetite and passions, and the faculties which belong to our physical organization, and their tendency is to lead to an animal life. Thus men are often unable to excite their better nature and therefore live in the chilly fog of discontent. Now, it is the business of Christians to make these people happy. But we must confess that it does not lie as near the consciousness of men as it ought. It is our duty to rouse men by touching their higher nature. Some men move through life like a band of music, flinging out pleasure to those near and afar. They fill the air with their presence and sweetness, like orchards in October fill their surroundings with the perfume of ripened fruit. There are women who fill the entire community with the subtle fragrance of their goodness, and yet cling to their home like the vines that overhang the door. How blessed to hold the gifts of the soul so that they shall be music to some, fragrance to others, and life to all! It is no unworthy thing to live so that the power within us becomes the breath of another's joy—an atmosphere of brightness which they can not create for themselves. A gentle happiness is favorable to virtue and morality, as excessive excitement and warring discontent are favorable to murmuring, rebellion, and sin. And he who can please his neighbor in things good is making him better by making him a happier man. No man has the right to carry himself in such a mood as to strike his fellow-man with rudeness, either by the tongue or with the hand. If a man should go through the school-room and knock the children right and left, he would be looked upon as brutal, and yet men and women go through life carrying their tongue and temper and disposition, so that others recognizing much good in them dread their presence, because they know somebody will suffer.

Now, we are not at liberty to please men by pandering to bad elements in their character. We have no right to make men happy by feeding their malice or avarice or unmanly appetites. We are to move upon the right feelings of our fellow-men. We are to make them happy by using the best of both our natures, and so promoting the reign of good will we may say, "Blessed are the peacemakers." But in order to do this there must be a discipline in ourselves. We can not be under the dominion of malign feelings and conceal it from others. If you are irritable it will produce irritation in others; if you are proud it will excite pride; if you go to men with envying, and jealousy, and self-seeking, they will catch the infection from you. These feelings can never minister cheer, for there is no comfort in them. Pride must be clothed in the garments of benevolence, and vanity subordinate to other faculties of the mind before we can send a glow of comfort and good cheer to others. The whole machinery of life must be oiled before we can do much in administering to the wants of others. Men have been trying the experiment of bombarding men into love and faith for a thousand years, and with what luck? Would we not better experiment by loving them into unity; to drop things disagreeable and insist upon the things that please for good to edification; to select the pleasant things and let that which is disagreeable die from neglect? Ordinarily, men, on coming together, should bear in mind that they are to please one another. The poorest business in this world is that of needlessly producing pain, and there is no business more divine than that of producing the higher forms of happiness and pleasure. How much neighbors would rise in value and beauty if they would lay aside the habit of criticism and neighborhood gossip and ridicule, and study the things that make for peace and the things that make for happiness! What a revolution would follow! It is not enough to ask, "Am I true and honest and just and religious?" but, "Am I an every-day maker of happiness?"

Lebanon, Ohio.

A BIBLICAL CURIOSITY.

IT HAS PUZZLED SCHOLARS FOR MORE THAN FIVE HUNDRED YEARS.

For the past five hundred or six hundred years the following so-called "Genesis Fifty-one" has been a puzzle to Biblical scholars, and to-day were it read aloud in any mixed company, it is questionable whether its fraudulent nature would be discovered, so beautifully is the spirit and language of the Old Testament imitated. Below we give this unique fraud in full:

1. And it came to pass after these things that Abraham sat in the door of his tent at about the going down of the sun.

2. And behold, a man, bowed with age, came from the way of the wilderness, leaning on a staff.

3. And Abraham arose and met him and said unto him, Turn in, I pray thee, and wash thy feet, and tarry all night, and thou shall rise early on the morrow and go thy way.

4. But the man said: Nay, for I will abide under this tree.

5. And Abraham pressed him greatly, so he turned and they went into the tent; and Abraham broke unleavened bread and they did eat.

6. And when Abraham saw that the man blessed not God, he said unto him: Wherefore dost thou not worship the Most High God, creator of heaven and earth?

7. And the man answered and said, I do not worship the God thou speakest of, neither do I call upon his name, for I have made to myself a god which abideth always in my house and provideth me with all things.

8. And Abraham's anger was kindled against that man for what he had said, and he arose and drove him forth with blows into the wilderness.

9. And at midnight God called upon Abraham, saying, Abraham, where is the stranger that came by the way of thy tent at the going down of the sun?

10. And Abraham answered and said, Lord, he would not worship thee, neither would he call upon thy name, therefore I have driven him out from before my face into the wilderness.

11. And God said, Have I not borne with him these hundred and ninety and eight years, and nourished him, and clothed him, notwithstanding he has rebelled against me? Couldst thou not, thee thyself being a sinner, bear with him one night?

12. And Abraham said: Let not the anger of my Lord wax against his servant. Lo! I have sinned, forgive me, I pray of thee.

13. And Abraham arose and went forth into the wilderness, and sought diligently for the man until he had found him, and returned with him to the tent, and when he had entertained him kindly he sent him away on the morrow with many gifts.

14. And God spake again unto Abraham, saying, For this thy sin against the stranger, thy seed shall be afflicted 400 years in a strange land.

15. But, for thy repentance, will I deliver them, and they shall come forth with power and with gladness of heart.

The author of this Biblical curiosity is unknown. It has been traced back over 900 years to a Persian poet, who simply said, "It was related to me."—*Selected.*

BREATHE THROUGH YOUR NOSE.

A physician in opposing a theory of "breathing through the mouth," writes: "I have always understood that the nose is nature's only true respirator, and that to breathe through the mouth, especially when facing a cold east wind or breathing quickly the night air, is not only unphysiological, but dangerous. It has been proved experimentally that however low the atmospheric temperature may be, the air is raised almost to blood heat by passing through the nose alone, and that, however dry, it is completely saturated with moisture by passing through the same way. It is well understood, I think, that much harm may ensue from simply breathing through the mouth. Asthma, bronchitis, pharyngitis, laryngitis, and many other diseases may be started by habitual mouth breathing. It is bad enough for people to breathe through their mouths when unable, from disease, to get the air to pass through nature's proper channel, the nose. It is the invariable rule among savage nations to breathe solely through the nose, and they seldom, if ever, suffer from disease of this organ or the throat. The lower animals, with the exception of the dog tribe, seldom breathe through the mouth, and I am perfectly convinced that we should see far less disease of nose or throat did every one learn to breathe *solely* through the nose."—*Selected.*

Our Mission Department.

Will you not give SOMETHING each year in support of the Foreign Mission-work of the Christians? Those who are able should give largely, for "the field is the world." Matt. 13: 38.

Local Foreign Mission Societies should remit quarterly to Mrs. Mary J. Batchelor, New Bedford, Mass., treasurer of the Woman's Foreign Mission Board; personal contributions, legacies, bequests, etc., should be sent to the general treasurer, Dayton, Ohio.

MISSION BUSINESS.

The Woman's Board of Home Missions of the American Christian Convention held its first annual meeting June 17, 1891, at Antioch College, Yellow Springs, Ohio. In the absence of the president (Rev. Mary Strickland), Rev. Emily K. Bishop was called to the chair.

A vote of thanks was given to the Board of Missions for its assistance and co-operation. We also pledged anew our loyalty to the work.

The written resignation of the president, Rev. Mary Strickland, was received by a delayed mail, too late to take action during this meeting. At a called meeting of those remaining at Yellow Springs, it was voted to accept with regret the resignation of Rev. Mary Strickland as president of the Woman's Board of Home Missions of the American Christian Convention. Also that we will, if possible, secure Rev. Emily K. Bishop as her successor. And also, since this action will leave a vacancy in the Executive Committee of the Woman's Board of Home Missions, that we will elect Mrs. Rena Northcutt, of Troy, Ohio, a member of this Executive Committee in Rev. Emily K. Bishop's place. This action to be made legal and formal by means of a circular letter. It is now our pleasure to announce that Rev. Emily K. Bishop is unanimously elected president of the Woman's Board of Home Missions. Also, Mrs. Rena Northcutt is a member of the Executive Committee of the Woman's Board of Home Missions.

This Board of Home Missions is now in its second year of existence, with a membership of forty-five. All members owing their second year's dues will please bear in mind that the treasurer, Mrs. D. A. Long, will be glad to receive the same as soon as convenient.

C. ELLA KIEFER,
Recording Secretary W. B. of H. M.

The Japan Earthquakes.

Perhaps before the HERALD readers see this letter they will have heard something of the great and terrible earthquakes that have visited Japan. I write, however, to correct any misapprehensions that may have been received. On October 28th there occurred the most destructive earthquakes that have been experienced in Japan in thirty-seven years. It was felt in Tokio at 6:40 A. M., and was one of the sharpest I have known. The duration was seven minutes and the vertical motion is said to have been four inches. Fortunately no damage was done in this city. Yokohama was more severely shaken, and a large chimney fell, doing some damage to the property of the Electric Light Company. The force of the disturbance was in the provinces of Mino, Echezen, and Fakui, centering in the town of Gifu, and running in three directions, forming a triangle. The hardest shock was

felt about seven o'clock in the morning of the 28th, but other shocks continued to be felt for the next five days, and the government seismometers record a total of eight hundred distinct earthquakes in five days. On the morning of November 2d, a smoke appeared on the top of Mount Asamayama, an old volcano, and since the earthquakes have almost entirely ceased. The loss of life will reach thousands. No definite figures can at present be given. The last statement I have seen places the known loss at over five thousand, with several places to hear from that are perhaps entirely destroyed. The loss of property is alarming; more than fifty thousand buildings are either totally destroyed or so badly damaged as to require taking down and rebuilding. In most places after the buildings had been thrown down, they caught fire from the hibachis and a new horror was added to the fearful catastrophe, making it impossible for many of those imprisoned to escape. In this connection we have already heard of some brave acts, and more particularly has this been noticeable among the Japanese Christian people, for there are many Christian workers scattered throughout that part of the empire. In the town of Gifu there is a Methodist minister who has suffered all kinds of persecution from the Buddhists, and one man was especially cruel in his opposition to the minister. When the earthquake came the minister and his entire family were saved, although it was at one time feared that his child, a boy of twelve, would have to be left to burn to death, because a large timber held him by the arm; but when the fire had reached the house, help came and the lad was saved. As soon as the minister had seen his family saved, he gave his help to others, and the first person to whom he was able to give help was his worst enemy; but he did not hesitate a moment, and rushing into the already burning house, he returned with the man's only child. It is needless to say that this act was noticed by others and has already had a good influence for Christianity.

Another very noticeable fact is that not a foreign missionary was killed and only one (Rev. Dr. Van Dyke and wife) slightly injured, while in one Buddhist temple it is said that there were sixty priests and over two hundred people killed and several hundred other persons injured. This may be explained by the advocates of other systems of religion on various hypotheses, but there are a good many people in this country who accept this as evidence of the divine care of God for his children in answer to the prayers of the hosts who continually cry to him for help and protection. And this belief is not confined to Christians alone; it has also been remarked by many Buddhists. The opposition to Christianity has been very decided in the city of Nagoya, and it was expressed as a wish by some of the Buddhist priests that the Methodist school and church buildings might be destroyed, but although the shock was so severe as to level nearly every other large building in the city, these two buildings were not very much injured and are very useful at this time as places in which charities can be dispensed to the destitute.

The suffering at this time is very great and must continue to be for some time, as it is estimated that fully one million of people are at this time living in the open fields and the streets of the cities, with only such shelter as a few paper doors, and sleep either upon the ground or on straw mats that they were able to find after the earthquake. The government is doing all that it can at present, but its efforts are entirely inadequate to meet the great demand for help. Everything that can be done by the missionaries to relieve the distress has been done, yet notwithstanding the reported large salaries they receive, they find their hands far too short to render the assistance needed by the starving multitudes. Our own work has not suffered in this calamity, as it is located in Tokio and north of this city; but we are brothers with those in distress and must lend a helping hand, which I am sure all will be glad to do as far as possible.

Let us unite in a prayer of thanksgiving for our own deliverance and also let us ask our heavenly Father to use us in helping those less favored. If any of the HERALD readers are desirous of sending any money to help the needy here, I will be very glad to serve as distributor in His name.

H. J. RHODES.

Tokio, Japan, November 7, 1891.

Our Home Department.

The Widow's Lament.

"Ah! sir," she said, as her eyes filled with tears, "that was a happy day, when, leaning upon the arm of Julius, we went to the chancel rail, and were pronounced husband and wife.

"And that also was a happy day when we went into our own house—a beautiful cottage, with yard and garden—comfortably furnished, with pictures on the walls, and books in the book-case, and a fire burning brightly in the grate; and the blessing of God seemed to rest upon us as we ate our first meal together at our own table.

"It was our house, our home. It was the abode of peace and contentment and hope. Ah! who shall describe the sweet emotions of love and joy which I then experienced! Julius was my husband, my protector, my delight.

"Our friends came, and we were glad to see them; and, with modest pride at the thought of our ability to entertain them, we asked them to come again and again. Sunshine was on our house, and the warmth of love was in our hearts.

"The months went by, and our happiness was increased when our first child was born. We thought that God had never given such a child to parents. The very coals of fire in the grate seemed to send out a congratulatory glow of light and heat to us.

"The months continued to go by; and then the years began to go, and other children were added to our little circle; and we began to speak of 'our family' with pleasure and pride.

"The eyes of Julius were bright, his intellect clear, his heart was warm, his companions were upright and pure and honorable, and his business was prosperous. We had our places in church. The children were comfortably and neatly clad. The oldest child began to go to Sunday-school, with her little lessons learned, and her pennies in her hand, bright and happy, and ignorant of the possibility of any change for the worse.

"Our property increased, and our comforts. We enjoyed even some of the luxuries of life. My husband's name was good in all the town, and merchants and grocers seemed desirous of crediting him when we had no need to accept credit at their hands.

"So it continued for years—bright, sorrowless years—and I had no thought but that it would be so for life. But there came a change. I can not now remember when it began, it came so gradually. I suppose that my perfect confidence in the uprightness and integrity of my husband caused me to be blind to some things which otherwise I might have noticed. But the change came. As the face of the heavens is sometimes overshadowed by a cloud which, when it begins to take form, is so thin and small that it is scarcely observed, so had the shadows begun to cover our house before I was aware of their approach.

"Somebody, I know not who, nor just when, had gained my husband's confidence, and then his friendship, and then his will; and less and less of his time began to be devoted to the society of his family, and much of it to be passed in places of evil resort.

"Soon he became impatient, and then irritable, and then fault-finding, and then abusive, till the children, who had been so free and joyous with him, calling him proudly 'papa,' began to shrink from him with manifestations of dread and shame.

"His business began to be neglected. Debts were allowed to remain unpaid by him. He became contentious with his neighbors. He ceased to attend church. He occasionally uttered an oath in the hearing of the children. He ceased to give me money, or to have it to give, as I needed it; and frequently complained at what he called my extravagance. By degrees our luxuries all went from us, and one by one our articles of comfort began to go. Even the closest economy on my part did not suffice to meet our actual necessities.

"One night—after midnight—he was brought home in a state of drunkenness. Oh, what a change from the Julius of our wedding day! And, after this, again and again was he brought home in the same state. Angered at one time at some trifling thing, he struck our first-born a blow which compelled the poor child to lie in bed for days. When he became sober he was deeply penitent, and tried to soothe her. Next he struck me. The very act seemed to sober him for a time, and he got down on his knees and bitterly begged my pardon, and declared that, if God would forgive him for that act, he would never drink another drop; no, never. But, alas! alas! who shall say what one possessed by the demon of intemperance will not do! The same thing was repeated, again and again. Had it not been for my poor children I could have wished that I were dead.

"Soon all our beautiful clothes were gone, some articles were worn out, and some, I hesitate to say it, were sold for liquor. I could no longer go to church. I did my best to keep the children at Sunday-school, working, sometimes, far into Saturday night, to try and send them off on Sunday morning in well-mended, though well-worn, clothing. But they understood it all, and went reluctantly, feeling keenly the change. They had no pennies now to put in when the collection was taken; all the money that we could raise was necessary for our existence. Their pride was deeply humbled, and I shed many a tear on their account. Their teachers spoke many a kind word to them, but the poor little things understood the unspoken pity that was hidden away in their teachers' hearts, and wept at times after returning home, and yet tried to hide their tears from me; for they pitied me as others pitied them.

"Sometimes we were in actual want, and have been ever since, not always having a sufficiency of food to give us needed strength of body. And thus it went on, from bad to worse, and from worse till it reached the worst.

"One day the town was filled with excitement. A man had been killed, and Julius had committed the crime! Oh, the anguish of those days! In prison he was, of necessity, sober; and then he was deeply humbled and remorseful. But I can not speak of it. How I lived I can not tell. And the day on which the verdict was rendered, oh, how crushed we all were! He was sent to the penitentiary for life—my Julius, and the father of my sweet babes!

"It is all over now. From the day on which he entered the prison walls he was a heart-broken man; and he soon sickened and died. His last words were a prayer that God would forgive him and bless me and the children. He is gone, poor soul, and my sad-eyed and broken-spirited darlings and I remain, to make what we can of the life that is before us.

"The prospect seems dreary enough. The house that we once called ours belongs now to a man who sold my poor husband liquor. We live in a shanty, with no carpets on the floor, no pictures on the walls, and no furniture except that which is old, and well-worn, and broken. An old, second-hand stove is all that we have for heating and cooking purposes. Around this we hover, morning, noon, and night.

"Yesterday, our youngest—little Julius—troubled me with questions. He asked much about his father. I tried to tell him about the vice of intemperance, and how strong it was when once it got possession of a man. He asked me why I had not gone to the liquor seller, and begged him not to sell liquor to his papa. I told him that I had done so, and that the liquor seller had said that it was not his business to keep people sober; that he had license to sell, and that he would sell to every man who wanted to buy, if the man had the money to pay for the liquor.

"He then asked me what was meant by having license, and when I tried to explain it to him, he asked me if I had ever gone to the officers of the law and begged them, for his papa's sake, not to grant license to men to sell liquor. I told him that I had, but that they had said that the license brought a great deal of money into the treasury, and helped to pay a great many expenses.

"The poor little soul, after thinking awhile, said, 'Yes, mamma; but it ruined papa.'

"'That is true, my darling,' I said; 'it ruined your poor papa, and it has ruined many other good men; but the men who grant license say that it brings much money into the treasury.'

"He then, after another pause, said: 'Mamma, do good men ever vote to grant license to sell liquor?' I had no heart to answer him, but looked away to God with the prayer on my heart, 'How long, O Lord, how long?'"—*D. Sigma, in Western Christian Advocate*

No Other Sarsaparilla possesses the combination, proportion and process which makes Hood's Sarsaparilla peculiar to itself in merit and curative power. Be sure to get Hood's.

For a dinner pill and general family cathartic, we confidently recommend **Hood's Pills.**

Herald of Gospel Liberty.

J. P. WATSON, - - - - - EDITOR.
GEO. E. MERRILL, - - PUBLISHING AGENT.

THE HERALD OF GOSPEL LIBERTY is published every Thursday at the Christian Publishing House, Dayton, Ohio, at $1.50 per year, in advance. Subscriptions for a shorter time will be received at the same rates.

All communications intended for publication in the HERALD should be written carefully, on one side of the paper only, and addressed to the editor, J. P. WATSON, Dayton, Ohio. The editor is not responsible for the opinions of correspondents. Rejected manuscripts will be returned if desired, and stamps sent for return postage. Anonymous articles will receive no attention. The editor indorses no advertisements.

All editorial utterances of a theological nature are to be accepted as voicing the convictions of the editor only. He only speaks for himself in matters of doctrine.

All letters on business of the House should be addressed to GEO. E. MERRILL, Dayton, Ohio, to whose order all money orders and drafts should be made payable.

DAYTON, OHIO, DECEMBER 10, 1891.

All Pastors are authorised agents for the Herald. Terms, $1.50 per year, postpaid, cash in advance.

All correspondence and communications for the Herald or Sabbath-school papers should be addressed to J. P. Watson.

All business letters, drafts, postoffice money orders, and all matters pertaining to the business interests of the House should be addressed to Rev. Geo. E. Merrill, Agent.

—Special articles adapted to the Christmas and New Year's numbers of the HERALD are respectfully solicited.

—Any one wanting a copy of "Five Cardinal Principles of the Christian Church" can get it by sending fifty cents to Rev. M. L. Hurley, Franklin, Va. Send at once, as but few copies remain.

—Next Sabbath is the Sabbath appointed for the Convention collection. Let every pastor do his duty; let every church be generously faithful to the call of the general secretary. Don't neglect the collection!

—We are still in bed from sickness, with no immediate prospect of reaching our office. We are doing well, and if we can patiently allow our disease to have its course, can hope for full recovery. We regret our neglect of personal correspondence. We thank all friends for sympathetic assurances. In sickness and in health we are alike in God's good care. We are under particular obligations to the agent, Mr. Merrill, and to the foreman, Mr. Fry, for their patience and courtesies.

WILL THE JEWS BECOME CHRISTIANS?

It is through the study of the New Testament that one sees Jesus to be the Christ. With the Old Testament Scriptures simply in hand, a man might get as far toward the Father as Judaism, but Christianity would be to him only a dim prospective at best. The Old Testament would hint to him of Christ, but would not bring him to Christ.

That which it would do and would not do for the Gentile, it will and will not do for the Jew. The Jew sits with Moses and the prophets in hand. They tell him that Christ is to come, born of the seed of David in Bethlehem and mothered by a virgin. All Jews accept the Christ in these promises of their Word, and thus anticipate exactly what the Christian declares he has realized.

As the Christian is made what he is by the teachings of the New Testament and in their manifest fulfillment of the Old Testament, so the Jew, if he would but sit with the New Testament in hand and in the light of its pages look back into the faces of the prophets and the law-giver, it would seem as if he would have little trouble in finding the Christ he looks for in him who came two thousand years ago.

But the Jews are strangers, as a rule, to the New Testament. They do, indeed, know of it, but their prejudice against it is so absolutely intense they will scarcely glance even at the closed book. They hate it with the cordial feeling that Prince Wasson hated the cross.

If this hate of the Book by the Jews could only be overcome and they could be induced to calmly and impartially study the pages of the New Testament, by myriads they would be won to the Master; but for generations they have been so bitterly hated by Christian nations, and so maliciously persecuted, the Book so reverenced by those nations and the Christ so devoutly worshiped by them, have become as things accursed to them.

There is no agency in life, tongue, or pen by which the Jews can be won to Jesus independently of the Gospels, and yet these alone, with no intervening teacher, studied impartially, and with prejudice lifted from the heart, would suffice to win them to the side of that Master so surely their own, both in spirit and blood. In fact Delitzsch is proving, through his Hebrew version of the New Testament, the most powerful missionary to the Jews.

In Cambridge, England, one is shown a manuscript copy of the New Testament. It was the property and the work of a learned Jewish rabbi of India, who lived in the sixteenth century. He had for the New Testament a blind, yet intense, hate, and that he might refute it to his countrymen, he resolved first to familiarize himself with it, and so translated it into the Hebrew. But before completing the translation he became a Christian through the teachings of the Book, and lived and died a devoted lover of the Nazarene, whom in ignorance he had hated.

The learned rabbi was not alone of his race in being led to Jesus by the study of the Gospels. Many hundreds have been and are being, but the great trouble is in reaching them with the light. Many missionaries are working among them in all lands, and many chapels are devoted specially to services in their particular neighborhoods.

In one of these chapels in Palestine Place, London, between 1860 and 1880, 600 Jews professed faith in Jesus Christ. In another English chapel, between 1813 and 1879 780 adults professed faith in the Christ, and 615 children were offered to Jesus by Jewish parents through baptism. There are churches in New York City that have as high as fifty Jews in their membership, while enrolled among the city churches generally there were, ten years ago, not less than 2,000 Jews.

A few years ago the *Jewish Times* offered one hundred dollars to any person who would name twenty-five respectable Jews who had confessed faith in Christianity, when the New York *Independent* gave the names of forty-two Jewish persons of prominence and respectability that had done so.

Since 1813, more than one hundred and fifty ordained clergymen of the English Episcopal Church have been Jewish citizens, and among these clergymen there have been two who attained to the rank of bishop. Throughout Europe there are at least 20 000 Christian Jews, and of their number four hundred are clergymen.

Among distinguished men who have, from the Jewish race, expressed faith in Jesus as the Christ, have been M. Fould, the late French finance minister; the very eminent Doctor Neander was a converted Jew; so was Doctor Crappedorn, physician to the late King of Holland, as also Dr. Dufosty, one of the most eminent of the poets of Holland; Mendelssohn and the distinguished English premier, Disraelli were also converts to the Christian faith.

There are, it is believed, 100 000 professed Christians among the 6 000,000 Jews of the world, one in sixty, or less than two per cent of all. This does not, we grant, look very encouraging, but nevertheless even this fact excites our hope and inspires our confidence in the belief that the Jews, as a race, will yet and speedily become Christians. The Hebrew New Testament is being introduced among them as never before, and in some regions, particularly in Russia, there has been an eager demand for it, and where it has been circulated freely many converts have been gained.

Bearing upon this question, the eleventh chapter of Romans is particularly interesting reading. Paul asks: "Hath God cast away his people? God forbid. God hath not cast away his people whom he foreknew. But God hath given them the spirit of slumber, eyes that they should not see and ears that they should not hear. Have they stumbled that they should fall? God forbid; but rather through their fall salvation is come unto the Gentiles. Now, if the fall of them be the riches of the Gentiles, how much more their fullness? For if the casting away of them be the reconciling of the world, what shall the receiving of them be but life from the dead? Because of unbelief they were broken off, and they also, if they abide not still in unbelief, shall be grafted in again, for God is able to graft them in again. Blindness in part is happened to Israel until the fullness of the Gentiles be come in."

We have not quoted connectedly, but the reader can hardly fail to see almost emphatic promise of Jewish restoration to the family and favor of God, through acceptance of Jesus Christ as Lord and Master.

It would seem as though the Jews, in looking back upon their Old Scriptures through the light of the New Testament and the wonderful history of Christianity, would be able easily to see the mistake of their fathers in rejecting Jesus, and their no less fatal mistake in repelling the same blessed One from their hearts and homes. More than once it has been proposed by lips of moral courage among the Jews, that if their Messiah did not come within a certain time they should consent to receive the Christian's Messiah as their own. Under the weight of incoming testimony such a proposition may yet carry. Then that day wherein Jesus was to have but one fold, and the one fold one Shepherd, will have come. God hasten the glad day!

MINISTERIAL MENTION.

J. A. ANGEL, Gallipolis, changes his address to McArthur, Ohio.

ANNA COATS, Harrisville, changes her address to Brightwood, Ind.

M. HARROD, Plain City, Ohio, has been on the sick list, but is now reported better.

J. G. BISHOP, Secretary of Missions, has been sick for two weeks—too sick to do business—but is now improving and hopes to be able to attend to his usual mission correspondence.

R. L. AMBER had to close his meeting at Newton, Ill., on account of sickness. We are glad to know that he is improving, and pray that he may soon be fully restored to health again.

AGENT'S NOTES.

EDITOR WATSON

was the subject of my first note last week and likewise this week. I believe I am justified in assuring the brotherhood that our editor is not dangerously ill, but la grippe securely fastened itself upon him, and continued absence from the office results. Let us all be patient and prayerful and trustful.

OUR NEW SUNDAY-SCHOOL SONG-BOOK.

We have no hesitancy in saying that "The Master's Praise" will prove to be one of the best Sabbath-school music books ever published. It will undoubtedly sell on its merits. Contains one hundred and seventy-six pages, well bound in cloth. Prices: Thirty-five cents each, postpaid; four dollars and twenty cents per dozen, postpaid; three dollars and sixty cents per dozen, by express; thirty dollars per hundred.

"Gathered Jewels No. 2" is still popular, and we shall continue to furnish it, but the schools are seeking a new book, and we have decided to publish "The Master's Praise." Send on your orders.

A BOOKSELLER.

"I have written a book, and I write to ask you what you will give me for the MSS. The title is———— by Dr. ————. The MSS. has about 22,400 words, and I want it printed in pica, octave size, and on good, thick paper, bound in cloth. Please let me hear and oblige, DR. ——."

An M. D. writes the above. While at Syracuse University this "examination tradition" was faithfully handed to me: "Dr. Blank used to *weigh* the papers handed in by a student. If the paper and pencil marks were 'heavy' the student was 'passed up.'" The twenty-two thousand four hundred words of Dr. ——, in pica type, on heavy paper, and cloth-bound, would doubtless be "heavy," but I really am in despair as to the price per pound to offer. When men's mentality can be determined by the size of the hat-band, and their spirituality by the pressure of the corporosity upon scales, I can tell to mathematical exactness the value of this MSS.

"CHRISTMAS CAROLS NO. 2."

The Christmas exercise, prepared by Rev. C. V. Strickland, is going out merrily. The schools

using with pleasure the exercise prepared by our brother last year need not hesitate to order a supply, without even sending for a sample.

THE YEAR BOOK

for 1892 will be ready in one week. Five thousand will be printed. It will be of exceeding value to us as a religious body, although the editor could not pay the attention to it he desired. Work on the 1893 book will begin January 1, 1892, and in size, correct statements, value as a year book, will excel its predecessors. Egotism doesn't prompt this remark. I have already arranged for the preparation of a book to compare favorably with the very best.

THE CHRISTIAN HYMNARY.

I hope next week to announce that the books are ready for delivery. "Honor to whom honor." I personally know that Prof. Morrill, in the preparation of manuscript and other work, has toiled hard and sacrified much. Much of the labor came at a time when a personal canvass for Starkey meant solid cash returns, as well as other good things. I am an old Starkeyite, and know whereof I speak. Personally, I consider it a privilege to record my own appreciation of the Professor's labor of love. The brotherhood will be appreciative when the book is introduced.

THE HERALD LIST.

It is in a healthy state now. The cash basis rule is being observed and *we are putting on more than we are dropping off*. I urgently call on every lover of our Zion to help in preserving this healthiness through the next three months especially.

GEO. E. MERRILL, Agent C. P. A.,
Dayton, Ohio.

CHRISTIAN ENDEAVOR TOPIC.

["Comfort from the story of the resurrection." John 11: 25; 14: 19; Phil. 3: 10. For the week beginning December 13, 1891.]

Christ is God's example to us of a perfect life. Jesus went about doing good: so must we; he withstood temptation, obeyed his Father's will, bore the sins of many, died, and arose; so must we. We may not arise as Jesus did; that is, in the flesh. Here we have a miracle for our *comfort*. If Jesus had gone into the spirit world in the natural way, death, we would not have the full assurance of his resurrection, which we get from the miracle of the resurrection of his body.

A new era begins with this event. During the life of Christ, his own disciples had not understood his mission. It seemed that there was one thing which so biased their minds that they were incapable of understanding the teachings of their Lord: that was the notion they had held from childhood, that the Messiah would be an earthly king. "God moves in a mysterious way." Let us not regret the hopelessness of the disciples immediately after Christ's death, for it was this very hopelessness which forever crushed their mistaken notion of his earthly kingship. Oh! what joy must have sprung up in the hearts of those that beheld their risen Lord. Witness faithful and loving Mary Magdalene wailing in deepest distress, when like a sudden vision she sees her Lord, not dead, but risen. Methinks I see her bowing before him clasping his feet. But his work is great, and the time for its accomplishment is at hand. He gently chides her, as he did his mother, when he said years before, "Know ye not that I must be in my Father's house?" But how gladdened must have been her heart that her love could find expression in service, and, too, that she was made the messenger of the good news! Shall not her joy be ours?

F. G. STRICKLAND.

URGENT NOTICE.

[To the clergymen and licentiate members of the Western Indiana Conference.]

As urgent necessity seems to demand immediate action and attention, and no one being willing to take the lead in this important matter, as president of the late session of the Western Indiana Conference, and for the benefit of all concerned, we present you the action of your conference on the course of study for the ministry, which will explain itself:

COMMITTEE ON EDUCATION.

The Committee on Education presented the following report to the late annual session of the Western Indiana Conference, which was adopted:

WHEREAS, The present age and the Bible demand workmen "approved unto God rightly dividing the Word of Truth;" therefore,

Resolved, That this conference elect a board composed of three members, one of whom shall be the secretary of education, to arrange a course of study for the ministry. This course shall consist of *four* years' work; one year of which shall be taken prior to reception as a licentiate member, one year more before ordination, and the remaining two years after ordination. Furthermore, that all ministers under fifty years of age be required to complete this course. The committee shall prepare this course as soon as possible and publish it in the HERALD, and go into effect at once.

WHEREAS, Our schools need our support, and the prosperity of our church depends largely upon the success of our schools, we would impress the conference with the necessity of loyally supporting and patronizing our own schools; especially that this conference tender its hearty support to the contemplated Biblical Chair in U. C. College.

W. G. VOLIVA,
M. W. BAKER,
A. R. HEATH,
Committee.

The report was approved, and E. A. DeVore, Prof. A. D. Woodworth, and J. T. Phillips were appointed a committee to prepare the course of study. As E. A. DeVore, Prof. Woodworth, and J. T. Phillips are the committee to prepare the course of study, informally we present the following as likely to be the course of study announced by the committee:

First year: Harmony of the Gospels—Robinson; Life of Christ—Geikie; Christian Evidences—Hopkins or Fisher; Composition and Rhetoric—Hart.

Second year: Old Testament—"Geikie's Hours with the Bible," Vols. I., II., III.; English Literature—Bascom; Political Economy—Gregory or Sturdevant.

Third year: Old Testament—"Geikie's Hours," Vols. IV., V., and VI.; Preparation and Delivery of Sermons—Broaddus; Logic—Hill's Jevon.

Fourth year: Acts and Epistles—"Farrar's Life of Paul;" Outline Study of Man—Hopkins; Christian Ethics.

We present this suggestively, subject to the approval, correction, or rejection of the rest of the committee, and that it may be decided immediately and published in the HERALD, the committee will please sign our name to this or any other that they may be agreed upon. Rev. E. A. DeVore will supply the conference "class" with the required books of the course, if requested. Please address him at Merom, Ind. Examination of ministers on this course of study will likely take place during the annual session of conference. See report of the committee.

J. T. PHILLIPS.

TALL CHIMNEYS.

Fall River factories have some very tall chimneys for their mills. Nobody doubts the utility and efficiency of these chimneys. Their draft is good, and the hum, the buzz, and the rattle of machinery all convince us that they are able to do what is expected.

People stop and guess on the size of base and height of them. Probably not two in a hundred can guess their diameter or height. Quite probably the guessers will vary seventy-five feet on their height.

But, not content, they fall to reasoning that the chimneys must be just their guessing height in order to be sufficient for the work. Getting their mind warm over their guessing they criminate each other. A passing stranger asks, Why all this confusion? He is told that each is defending his opinion, and concluding that if others do not agree with him they can have no more cloth for shirts!

The stranger says to all, Gentlemen, why get heated? Don't you all see the looms working and cloth forming? Better accept the facts and treat each other's opinions in good mood.

Much so in theology. The fact is Christ saves, regardless of human speculation over "the mint, anise, and cumin" of our opinions. Let us have our opinions, and all be kind toward each other, as we hope Christ will be kind to us.

O. J. WAIT.

DISCIPLE AND DISCIPLINE.

Look, and you will see that the first seven letters of these two words are alike. They are kindred words. They have the same origin, and have a kindred meaning. But like Jacob and Esau, the first we have loved and the other we have hated. The first is smooth, the second is rough. Many associate the word discipline in the home and schoolroom, with the rod and the blue beech well laid on, and in the church, with unruly members, hard words, church trials, hardness and bitter feelings, divisions, under which the church has sank down into a cold, dead state. Such people have a very false idea of the right meaning of the word.

Not long ago a pastor in one of our churches, at a monthly meeting, remarked in the opening of the meeting on the importance and need of discipline in the church. The good old deacon who was very faithful in attendance and always the first to pray and speak, at that meeting went away, never saying a word, appearing very much offended. The pastor could account for it only that church discipline, in that man's mind, was associated with all that was repulsive and ruinous to a church.

About twenty-five years ago, in one of our conferences, it was proposed to adopt a constitution and by-laws. One of the good old ministers opposed it most earnestly, saying he would not be fenced in; he would not have a creed put around his neck; he had always been a free man in the Lord, and would remain so, going and coming as he pleased. That minister's idea of a constitution and by-laws was about as near correct as the deacon's idea of Christian discipline in the church. For nearly three years Christ disciplined his disciples in the Christian religion.

ALDEN ALLEN.

NOT QUALIFIED.

Some Christians claim that they have in the Bible a sufficient creed. Others insist that the Bible is not enough, and so they make another, or accept of the numerous sects.

Comparing the creeds which men have made with the Bible, we find no improvement, and conclude that the work was unnecessary or the workers unqualified. Possibly the work was beyond their province.

The man who would make a creed should first ascertain whether or not he is qualified. If able to make a perpendicular curve, to rim it with a horizontal hoop, to make a triangle with more than three sides, and a parallelogram with more than two, to add to the superlative degree, and some other things not needful now to mention, he may consider himself qualified, providing there be a necessity for the work. If not, it will be better to accept the word that God has given, and seek for union, peace, and heaven.

B. F. SUMMERBELL.

FRANKLINTON COLLEGE.

We had a rainy Thanksgiving, but the boarding-hall students all enjoyed Aunt Jane's chicken pie. We had services in the chapel, and each told of what he had to thank the Lord for. I acknowledge receipt of one box of clothing from Misses A. and L. Brown, Liberty, Ind.; J. G. Bishop, mission secretary, $33.07; Ladies' Aid Society, Marion, Ind., $10.

Last Sunday we had a "Texas norther," and it not being practicable for the young lady boarders to attend Sabbath-school, we all assembled in the prayer-meeting room and studied the lesson. Some others living near heard the bell ring and joined us, so we had a good lesson.

We are now on the second month of the college year, with the best attendance ever had for the time of year. The rush will come after holidays. We hope to have a rich Christmas tree, but that will depend on our friends in the North.

N. DEL MCREYNOLDS.

"For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

NO SECTARIANISM IN HEAVEN.

Talking of sects till late one eve,
Of the various doctrines the saints believe,
That night I stood in a troubled dream,
By the side of a darkly flowing stream.

And a "Churchman" down to the river came,
When I heard a strange voice call his name;
"Good father, stop; when you cross this tide,
You must leave your robes on the other side."

But the aged father did not mind,
And his long gown floated out behind,
As down to the stream his way he took,
His pale hands clasping a gilt-edged book.

"I am bound for heaven, and when I'm there,
I shall want my Book of Common Prayer;
And though I put on a starry crown,
I should feel quite lost without my gown."

Then he fixed his eyes on the shining track,
But his gown was heavy and held him back,
And the poor old father tried in vain
A single step in the flood to gain.

I saw him again on the other side,
But his silk gown floated on the tide;
And no one asked in that blissful spot
Whether he belonged to "*the* Church" or not.

Then down to the river a Quaker strayed—
His dress of a sober hue was made;
"My coat and hat must be all of gray,
I can not go any other way."

Then he buttoned his coat straight up to his chin,
And staidly, solemnly, waded in;
And his broad-brimmed hat he pulled down tight
Over his forehead, so cold and white.

But a strong wind carried away his hat;
A moment he slightly sighed over that,
And then, as he gazed to the further shore,
His coat slipped off and was seen no more.

As he went into heaven, his suit of gray
Went quietly sailing—away—away,
And none of the angels questioned him
About the breadth of his beaver's brim.

Next came Dr. Watts, with a bundle of Psalms,
Tied nicely up, in his aged arms,
And hymns as many, a very wise thing,
That the people in heaven "all round" might sing.

But I thought he heaved an anxious sigh,
As he saw that the river ran broad and high,
And looked rather surprised, as one by one,
The Psalms and hymns in the waves went down.

And after him, with his MSS.,
Came Wesley, the pattern of godliness,
But he cried, "Dear me, what shall I do?
The water has soaked them through and through."

And there on the river, far and wide,
Away they went down the swollen tide,
And the saint, astonished, passed through alone,
Without his manuscript, up to the throne.

Then gravely walking, two saints by name,
Down to the stream together came,
But as they stopped at the river's brink,
I saw one saint from the other shrink.

"Sprinkled or plunged, may I ask you, friend,
How you attained to life's great end?"
"*Thus*, with a few drops on my brow,
But I have been dipped, as you'll see me now."

"And I really think it will hardly do,
As I'm 'close communion,' to cross with you;
You're bound, I know, to the realms of bliss,
But you must go that way, and I'll go this."

Then straightway plunging with all his might
Away to the left—his friend to the right,
Apart they went from this world of sin,
But at last together they entered in.

And now, when the river was rolling on,
A Presbyterian Church went down;
Of women there seemed an innumerable throng,
But the men I could count as they passed along.

And concerning the road they could never agree,
The *old* or the *new* way, which could it be,
Nor ever a moment paused to think
That both would lead to the river's brink.

And a sound of murmuring, long and loud,
Came ever up from the moving crowd:
"You're in the old way, and I'm in the new;
That is the false, and this is the true,"—
Or, "I'm in the old way, and you're in the new;
That is the false, and *this* is the true."

But the *brethren* only seemed to speak—
Modest the sisters walked, and meek;
And if ever one of them chanced to say
What troubles she met with on the way,
How she longed to pass to the other side,
Nor feared to cross over the swelling tide,
A voice arose from the brethren then:
"Let no one speak but the 'holy men:'
For have ye not heard the words of Paul,
Oh, 'let the women keep silence all?'"

I watched them long in my curious dream,
Till they stood by the borders of the stream,
Then, just as I thought, the two ways met,
But all the brethren were talking yet,
And would talk on, till the heaving tide
Carried them over side by side;
Side by side, for the way was one,
The toilsome journey of life was done,
And priest and Quaker, and all who died,
Came out alike on the other side.
No forms, or crosses, or books had they,
No gowns of silk, or suits of gray,
No creeds to guide them, or MSS.,
For all had put on the spirit of Christ.

—*Unitarian Herald.*

Conference Minutes

The Southern Ohio.

The Southern Ohio Christian Conference convened in its 71st session in the Christian Church at Pricetown, Ohio, on Saturday, October 17, 1891, at 10 o'clock A. M., and closed on Tuesday following at 4 o'clock P. M. The session was opened with prayer by Rev. G. W. Mefford, after which Rev. C. W. Garoutte, president of the conference, conducted a very interesting and profitable social service, and then called the session to order.

The following committees were appointed, all of which reported during the session except the Committee on Constitution and By-Laws. The report of that committee is not to be heard until the session of 1892:

Ministry—E. A. DeVore, E. J. Prather, R. H. McDaniel.
Churches—S. T. Morris, C. L. Singer, H. Kinney.
Finance—W. W. Bagby, W. D. Turner, C. W. Wait.
Public Worship—J. P. Daugherty, W. H. Hopkins, and S. T. Morris.
Place of Next Meeting—W. W. Mefford, P. P. Wolf, T. H. Glasscock.
Nominations—J. B. Lawwill, G. C. Hill, C. F. Park.
Obituaries—J. P. Daugherty, G. W. Mefford, Joseph Gray.
Temperance—L. M. Shinkle, C. C. Lawwill, C. L. Hauck.
Resolutions—G. H. Guild, T. J. Bowman, Dr. Bretz.
Constitution and By-Laws—E. A. DeVore, J. F. Burnett, E. J. Prather.

The following ministers were present: G. H. Guild, Cornelus Burris, C. F. Park, J. T. Melvin, T. J. Bowman, G. C. Hill, L. M. Shinkle, C. W. Wait, S. T. Morris, G. W. Mefford, W. W. Mefford, J. B. Lawwill, E. A. DeVore, W. W. Bagby, J. P Daugherty, C. L. Singer, R. H. McDaniel, C. W. Garoutte, C. C. Lawwill, and J. F. Burnett.

During the session Rev. D. M. Shoemaker, of the Southern Indiana and Illinois Conference, Rev. W. H. Orr, Rev. C. W. Choate, and Rev. Peter McCullough, of the Miami Ohio Conference, Rev. David Workman, of the Universalist Church, and Rev. G. W. Reubel, of the Disciple Church, were introduced and welcomed. The pulpits were filled on the Sabbath and at other times by C. W. Garoutte, C. W. Choate, C. W. Wait, R. H. McDaniel, W. H. Orr, E. A. DeVore, G. C. Hill, T. J. Bowman, D. M. Shoemaker, and J. F. Burnett. Rev. W. W. Bagby conducted a praise-meeting at 3 o'clock P. M. on Sabbath. Deacons E. J. Prather, Joseph Gray, W. H. Hopkins, and I. Tedrick officiated at the communion, which was conducted by C. W. Garoutte and G. C. Hill.

The following churches compose the Southern Ohio Christian Conference, and were represented as indicated: Pisgah, ——; Fincastle, W. M. Robbins; Fairview, A. F. Romley, Mrs. Leonard; Point Isabel, ——; Poplar, Albert Dean, F. M. Ellis; Ripley, ——; Fellowship, W. H. Cluxton and wife; Dallas, ——; Oak Grove, Stephen A. Tolle, Thomas Caraway; Union B. C. ——; Feesburg, ——; Russelville, Cora Hanselman, Ellis Crabb; Pleasant Hill, ——; Eagle Chapel, ——; Miller's Chapel, John V. Sauders, John Fenner; Neville, Joseph Bolander; Enon, T. H. Glasscock; Liberty Chapel, ——; Higginsport, P. P. Wolf, E. L. Hauck; Antioch, Ohio, Rev. S. J. Callon, William Davis; Hiett, ——; Olive, ——; Bethlehem, Joseph Gray, Harriet Gray; Westboro, C. Miller; Five Mile, Ina Hill, Hattie Hocket; Mt Joy, ——; Antioch, Kentucky, ——; Mt. Zion, W. D. Turner, Dr. Bretz; Ten Mile, ——; New Hope, ——; Christian Chapel, T. P. Myrick, B. F. Wylie; Mt. Pleasant, Henry Kinney; Stout's Run, ——; Bible Chapel, Clara Bagby; Walnut Grove, ——; Pricetown, William Workman, Isaiah Tedrick; Union, A. C, ——.

The ministerial statistical report shows that 18 ministers were engaged in regular pastoral work, 4 preached as they had opportunity, 1 was engaged in the field for Union Christian College, and 4 did nothing. Total number of members received, 685; total number baptized, 173; total number of sermons, 2,276; total salary, $6,175.47.

The Sunday-School statistical report as submitted by Rev. W. W. Bagby, secretary of the department, shows the following totals: Whole number of schools, 41; number reported, 30; officers, 188; teachers, 176; classes, 176; pupils enrolled, 1,977; total in school, 2,165; average attendance, 1,314; number of conversions, 126; number holding twelve months, 23; whole number of Quarterlies taken, 1,996; whole amount raised for supplies, $593.37. In addition to the statistical report the secretary read a very interesting paper, that was supplemented with the following resolution:

Resolved, That we insist upon pastors and superintendents taking the collection for the Sunday-school Department of the American Christian Convention at a date prior to December 1, 1891.

The church statistical report shows that the whole number of churches in the conference is 37; whole number reporting, 32; number received by confession, 296; by letter, 46; otherwise, 12; total number received, 453; whole number lost by death, 49; whole number lost by letter, 65; whole number lost otherwise, 166; total number lost, 274; present membership, 4,170; whole number baptized, 142; whole number of communions, 69; whole number having pastors, 32; whole number holding prayer-meetings, 18; total pastors' salary, $3,319.17; total amount for building and repairs, $2,022.72; total conference fund, $49 97; total educational fund, $25.17; total Home Mission fund, $108.81; total Foreign Mission fund, $18 72; total American Christian Convention fund, $14.97; grand total, $5,579.02.

Rev. C. F. Park, secretary of education, submitted a very interesting report, which, after due discussion, was adopted.

Rev. C. L. Singer, secretary of publishing interests, submitted a report for his department which evinced careful preparation and extensive thought. After being discussed the report was adopted.

Rev. R. H. McDaniel, secretary of missions, submitted a very elaborate report for his department, which received due attention and adoption.

The conference authorized the official board to employ J. F. Burnett for one-half his time to do mission-work within the bounds of the conference. This they did, requiring him to devote one-half his time to churches needing help, for which they agreed to pay $350.00. The report of the official board for the year showed that twelve churches had been helped during the year, and that seven ministers and two laymen had rendered service under its direction.

Rev. C. C. Lawwill, a most worthy and promising young minister was ordained in the following order: Elder presiding, E. A. DeVore; presentation of candidate, J. F. Burnett; Scripture lesson, R. H. McDaniel; ordaining prayer, J. P. Daugherty; charge, Peter McCullough; hand of fellowship, C. W. Garoutte.

The treasurer, E. J. Prather, submitted a report covering the financial transactions for the year, which showed the care and ability of the treasurer, as well as the financial condition of the conference.

A resolution providing for the churches to send delegates to meet the official board with a view of pastorating the churches was adopted.

The annual address was delivered by J. F. Burnett, and requested for publication in the HERALD OF GOSPEL LIBERTY.

The following officers, delegates, etc., were elected: President, C. W. Garoutte; vice-president, E. J. Prather; secretary, J. F. Burnett; treasurer, W. W. Bagby; secretary of education, L. M. Shinkle; secretary of missions, G. H. Guild; secretary of publishing interests, C. L. Singer; secretary of Sunday-schools, R. H. McDaniel; trustees, E. J. Prather, T. W. Graybill, C. W. Wait; examining board, E. A. DeVore, L. M. Shinkle, J. P. Daugherty; annual address, C. L. Singer; alternate, C. F. Park. Ministerial and Sunday-school Institute officers: President, C. F. Park; vice-president, J. B. Lawwill; secretary, J. F. Burnett; treasurer, E. J. Prather; delegates to the Ohio State Christian Association, C. L. Singer, C. F. Park, G. H. Guild, W. W. Bagby, W. H. Hopkins; nominees for trusteeship in Union Christian College, E. A. DeVore, James C. DeVore, M. Shinkle.

Westboro was selected for the next place of meeting, and the conference adjourned in the following order: Prayer by Rev. C. W. Choate; parting words by Rev. J. P. Daugherty; solo by Miss Clara Moore; benediction by Rev. W. W. Bagby.

J. F. BURNETT, Sec'y.

ADDENDA.

The audiences were large and attentive, and the principles of the Christian Church are taking fast hold upon the people, and a large ingathering to the church may be reasonably looked for at Pricetown.

The entertainment was liberal and offered with a heartiness that made each one feel at home.

Miss Clara Moore, the accomplished daughter of Elder D. W. Moore, was present at all the sessions, and by her sweet and well trained voice added much to the enrichment of the session. Her solos, supplementing reports and resolutions, were especially enjoyable, and the appreciation of the conference was expressed by a vote of thanks and a collection of $7.27.

Rev. C. W. Garoutte presided with his usual grace and dignity, and added new and bright feathers to his plume by his kindness, firmness, and righteous decisions.

Our visitors were most welcome, and we cordially invite them and all others who can to meet with us in our annual gathering of 1892.

Church clerks should be more careful in keeping the records and more accurate in reporting to conference.

Churches must get ready to "stand up" and be questioned, for next year each church will be called upon to not only report the condition as heretofore, but will be publicly examined in matters pertaining to its life and conduct.

Churches should send delegates that will come, to be present at the opening and remain until the close. It is a serious hindrance to the conference work for ministers and delegates to leave before the final adjournment.

J. F. B.

CONSUMPTION CURED.

An old physician, retired from practice, had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma, and all Throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints. Having tested its wonderful curative powers in thousands of cases, and desiring to relieve human suffering, I will send free of charge to all who wish it, this recipe in German, French, or English, with full directions for preparing and using. Sent by mail by addressing, with stamp, naming this paper, W. A. NOYES, 820 Powers' Block, Rochester, N. Y.

Marriages.

DAME—HOWARD—Married, at West Randolph, Vermont, November 21st, Edgar W. Dame and Betsey Howard, G. W. Morrow officiating.

SHANNON—BARTON—Married, at the residence of the bride, Clermontville, Ohio, by C. F. Park, November 25, 1891, Mr. Jackson Shannon and Miss Carrie Barton, both of Clermont County, Ohio.

KING—MAXWELL—Married, in Washington, D. C., November 18, 1891, by Rev. C. B. Ramsdell, Bessie A., daughter of Garrett C. Maxwell, formerly of Vedersburg, Indiana, and William R. King, formerly of Yellow Springs, Ohio.

SHAVER—STARN—Married, at the residence of the bride's parents, near Bryan, Williams County, Ohio, October 20, 1891, by J. F. Tingle, Mr. Samuel Shaver, of Sherwood, Ohio, and Miss Florence Starn, of Williams County, Ohio.

Obituaries.

MARGRET RICKEL died at her brother's, near Portland, Indiana, November 14, 1891, aged 78 years, 3 months, and 12 days. Funeral services held at the Salamonia Christian Church. Sermon by the writer. N. H. SPENCER.

WILLIAM D. PIPER was born in Lewis County, Kentucky, March 2, 1808; came to Logan County, Ohio, with his parents in 1817. He died near Logansville, Ohio, November 11, 1891, aged 83 years, 8 months, and 9 days. Services were held at his late residence, conducted by the writer. THOMAS HESTON.

JOHN STARN died November 14th. Bro. Starn was one of the charter members of the South Pulaski Christian Church, Williams County, Ohio, and was a deacon for twenty-seven years. He was born in Wayne County, Ohio, about the year 1821. He leaves a wife and four daughters to mourn his loss. Interment took place from the Evangelical Church November 16th. Services conducted by the writer. J. F. TINGLE.

THIRSA BROWNFIELD died at her home in Champaign County, Illinois, November 20, 1891. She was born in Harrison County, Kentucky, December 29, 1816; came to Champaign County 60 years ago. She joined the Christian Church in 1878, and lived a consistent Christian until her death. She leaves one brother and two sisters to mourn, her husband passing on before thirty one years. Services conducted by the writer. JOHN GREEN.

JAMES C. THOMPSON, son of C. W. and E. C. Thompson, was born March 20, 1885. Little James was with his uncle November 5, 1891, and fell from a load of corn fodder behind one of the horses and was kicked, from the effects of which he died in about two hours, at the age of 6 years, 7 months, and 15 days, leaving his parents and grandparents and a host of relatives to mourn. Services conducted from the Blanchard Christian Church in Hardin County, Ohio, assisted by Elder N. S. McCloud. H. H. HOLVERSTOTT.

WILLIAM FRANKLIN HAUGHER was born November 10, 1842, and departed this life November 3, 1891, aged 48 years, 11 months, and 19 days. He was united in marriage to Jeannette Horton, March 4, 1864. This union was blessed with five children, one son and four daughters, who, with their kind mother, are left to mourn their great loss. Bro. Haugher was a very earnest and constant attendant of the Christian Church, of which he was an honored member. Funeral services held from the Christian Church in Danville, Ohio, November 5, 1891, by the writer. S. M. MILHOLLAND.

JUDITH A. LEAVITT died, in York, Maine, August 22, 1891. She was the wife of Bro. James O. Leavitt and youngest daughter of Deacon William G. and Judith Moulton. She died in the 46th year of her age. Sister Leavitt embraced the religion of her Savior in early life, was baptized by Rev. C. E. Goodwin, February 6, 1864, and united with the York Christian Church; ever since she has been a consistent member, making great sacrifices to attend meetings of worship. Her voice was always heard in the prayer-meetings, if present. Her loving disposition is cherished by all that knew her. The affliction falls heavily on all concerned. She leaves a deeply afflicted husband, nine children to miss a mother's love and devotion, an aged father, an invalid mother, one sister, two brothers, and very many near relatives and friends to mourn over the sad event, but we all feel that Judith Ann is at rest and will know sorrow never more. Funeral and burial August 24th at their farm home. Services conducted by our pastor, Rev. C. V. Parsons. D. MOULTON.

EDITH LAIR, daughter of Bro. Henry and Sister Ann Lair, was born at West Milton, Ohio, February 14, 1890, died November 4, 1891, aged 1 year, 8 months, and 20 days. She was the baby sister of little Helen Lair, whose obituary has already been published, and who preceded Edith but a few days to the angel world. Edith was also a sweet, beautiful, intelligent child. Both the little ones were children of much promise, but both yielded to that terrible disease diphtheria. Little Edith, like Helen, was a great sufferer, but bore her pain with a patience beyond her years. Repeatedly before her death she requested her mother to sing for her. Perhaps the echoes of celestial music prompted the request, for soon the gates swung open and the full chorus of the angel choir gladdened her spotless and happy spirit. Sad was it for parents, brothers, and sisters to see the sweet, infant life go out, but such now is her joy and her heavenly safety that we can imagine her speaking back to mourning ones these words of comfort:

"Then think not of the mournful time
When I resigned my breath,
Nor of the place where I was laid,
The narrow house of death,
But think of that high world where I
No more shall suffer pain,
And of the time when all of us
In heaven may meet again."

Sermon by the writer. H. Y. RUSH.

SUSAN LAURETHA REDDER, wife of Henry Redder, was born in Frederic County, Maryland, December 31, 1837, and came to Ohio in 1850; died November 5, 1891, aged 53 years, 10 months, and 4 days. She was married to Deacon Henry Redder, of the Shiloh Springs Church, near Dayton, Ohio, October 29, 1857. To them were born five children; three preceded her to heaven. Two sons survive her, who, with their families, so kind to mother in all her sickness, are also on their way to that beautiful home of the soul. The husband also survives. For many years he has been a faithful deacon and trustee of the Shiloh Springs Church. He and Sister Redder were always at their post. No husband ever lost a better wife; no sons, daughters-in-law, and grandchildren ever lost a better mother and grandmother. Husband, children, and children's families have a keen sense of their irreparable loss. A devoted wife, a mother of unbounded love and self-surrender for her children, is an earthly helper and friend of inestimable worth. Sister Redder was a friend also to all the poor, a sympathizer with the orphan, a helper of the sick, a light in the church, a center of love in the home. She was ready to help in every good work of the church. To her pastor and his family she was most kind and encouraging. Their coming was ever welcomed, and their going attended by loving, encouraging words and by material tokens of her large, kind, generous, Christian heart. In her everybody had a friend, and her death was lamented by all. A vast assembly crowded the church to pay to her their loving and mournful respects, and to shed their tears with those of the bereft family. Services by the writer, assisted by Elder J. P. Watson, D. D., editor of the HERALD OF GOSPEL LIBERTY. H. Y. RUSH.

PAUL MACY was born in Tennessee, March, 1798; died at his daughter's, Mrs. Jesse Martindale, five miles north of Dayton, Ohio, November 21, 1891, aged 93 years, 8 months, and 5 days. His first wife, Mrs Mary Yount Macy, died May 4, 1869. To them were born twelve children, 34 grandchildren, 64 great-grandchildren, and 2 great-great-grandchildren; total, 112 descendants. He lived through the term of every President of the United States but one. He lived to see the Miami and Stillwater valleys transformed from a wilderness, with its Indians and wild animals, to be among the richest and most beautiful valleys in the United States or the world. He took an active interest in the agricultural, educational, and religious development of the sections in which he lived. Physically and intellectually strong, positive in all his convictions, but charitable toward all honest differences of opinion, his influence was always felt for every measure of local and public welfare. His example for upright dealing had no superior, and as a man of peace he was peculiarly careful and prudent in all his relations with his fellowmen. In person he was tall, erect, and symmetrically built. Had he ever depended for defense upon physical strength not easily could he have been over-powered. His ancestry have been a family of large-bodied, large-brained, brave, liberty-loving men and women. Their lineage in America traces back to Nantucket Island and Revolutionary times. Though of Quaker origin, Father Macy's ancestry preferred liberty to a cowardly and spurious peace. These traits of independence and patriotism came down with the family through the two wars with Britain and that of our own late civil conflict. To this last contest the aged father cheerfully gave of his sons, and their record was worthy of their name and ancestry. Denominationally Father Macy was a Christian. He practiced to a large extent the virtues of a pious life, and believed, with the Christians, in the brotherhood and fellowship of all who sincerely loved the Lord Jesus. With his means he was ever ready to help in church-building, pastoral support, and every enterprise to benefit the people. Though careful in giving, he was large-hearted and liberal-handed toward all worthy and needful undertakings. Last winter, in our protracted meeting at Shiloh, near Dayton, his prayers and exhortations greatly and profitably impressed the people. This aged brother of 93 years, beloved by all the audience, urged religion upon all the people, and greater devotion upon the part of the church, with a marked fervency and effect. His death, as one might have predicted, was the result of no special sickness. The physical machinery was simply exhausted. His clear, discriminating mind noted the gradual failure, and for weeks in advance he predicted nearly the date where the hour hand in his clock of life would stand still upon the dial plate. Some time since he said he would depart this life before March. So, on the morning of the 21st of November, not long after being helped from his chair to his bed, he reached out his hand for his final farewells. He then turned over upon his side and peacefully passed to the home which Christ had gone to prepare for him. Sermon by the writer. H. Y. RUSH.

All the organs of the body are roused to healthy, vigorous action by Dr. Pierce's Golden Medical Discovery. More than all, the liver—and that's the key to the whole system. You have pure blood or poisonous blood, just as your liver chooses. The blood controls the health, the liver controls the blood, the "Discovery" controls the liver.

Take this remedy in time, when you feel dull, languid, and "out of sorts," and you can prevent disease from coming. Take it in any disease that depends on the liver or the blood, and you'll have a positive cure.

For Dyspepsia, Indigestion, Biliousness; Bronchial, Throat, and Lung affections; every form of Scrofula, even Consumption (or Lung-scrofula) in its earlier stages; and for the most stubborn Skin and Scalp Diseases, its the *only* remedy so unfailing and effective that it can be *guaranteed*. If it doesn't benefit or cure, you have your money back.

STARKEY SEMINARY
1891-2.
Winter Term Begins Dec. 1st.

NINE TEACHERS!
Thorough Instruction!

Tuition from $6.50 to $10.00. Art, Music, Commercial, and Stenography extra.
A new equipment, in part, in dining hall, and rooms newly furnished, in part.

Board in the Club, $1.60 per week.

Room rent and steam heat at reasonable rates.
A Lee Fire Escape in each student's room.
For catalogues and further information, address the principal,
ALVA H. MORRILL,
Eddytown, Yates County, N. Y.

ANTIOCH COLLEGE,
YELLOW SPRINGS, OHIO.

ANTIOCH COLLEGE
Was re-opened by its founders Sept. 13, 1882, and is now in successful operation.

LOCATION.
Yellow Springs is situated 75 miles north-east of Cincinnati, on the Springfield branch of the Little Miami Railroad (P. C. & St. L.), and is midway between Xenia and Springfield.

EXPENSES, BOARD, &c.
Students are now boarding in a club at $1.50 per week.
Room, with stove and bedstead, is furnished at $3.00 per term; tuition, $10.00 per term. Thus a term of 14 weeks will cost: Tuition, $10.00; incidentals, $2.50; room rent, $3.00; board, $21.00; total, $36.50.
The student furnishes his own room and bedding to suit himself.

COURSES OF STUDY.
An English Course, a Preparatory or High School Course, a Normal Course, a Business Course, Classical Course, Scientific Course.

CALENDAR FOR 1888-9.
Fall term begins Sept. 12th, ends Dec. 18th.
Winter term begins Jan. 2d, ends Mar. 26th.
Spring Term begins April 3d, ends June 18th.
Commencement on Wednesday, June 19th.
Address D. A. LONG, Pres't, Yellow Springs, Ohio.

BEATTY Pianos, Organs, Bargains. Catalogue free. Daniel F. Beatty, Washington, N. J.

THE NEW WEBSTER
Entirely New. Cost $300,000.
WEBSTER'S INTERNATIONAL DICTIONARY
SUCCESSOR OF THE UNABRIDGED.
Re-edited and Reset from Cover to Cover.
A GRAND INVESTMENT
for every Family and School.
Work of revision occupied over 10 years. More than 100 editorial laborers employed. Critical examination invited. Get the Best. Sold by all Booksellers. Pamphlet free.
CAUTION is needed in purchasing a dictionary, as photographic reprints of an obsolete and comparatively worthless edition of Webster are being marketed under various names and often by misrepresentation.
The International bears the imprint of
G. & C. MERRIAM & CO., Publishers,
Springfield, Mass., U. S. A.

MUNN & CO. SCIENTIFIC AMERICAN AGENCY for PATENTS
A pamphlet of information and abstract of the laws, showing How to Obtain Patents, Caveats, Trade Marks, Copyrights, *sent free.* Address MUNN & CO.
361 Broadway, New York.

ASTHMA POSITIVELY CURED
By the Swedish Asthma Cure. Sample mailed free. Address COLLINS BROS. DRUG CO., St. Louis, Mo.

Send to the Agent for the following:

THE SUNDAY SCHOOL HERALD

An illustrated semi-monthly paper for our schools.

A single copy is sent for **25 cents** per year.

It is sent in clubs of five or more for **5 cents** a copy per quarter.

THE GLAD TIDINGS

Also an illustrated semi-monthly paper for our schools.

Prices the same as for the Sunday School Herald.

The two papers supply schools with a paper for four Sundays a month.

The Bible-Class Quarterly.

This is a quarterly pamphlet of 32 pages, adapted to the use of teachers and advanced scholars in the Sunday-school. I will be furnished in lots of ten or more at 4 cents each per quarter, or 16 cents a year.

The Little Teacher.
ILLUSTRATED.

This is a small child's paper, with lesson and lesson story suited to small children. It is published in weekly numbers, and is universally popular among those who know it best. Price—Single copy, 15 cents per year; in clubs, to one address, 1 cent per month, or 12 cents per year.

Gleanings from the Field.

NEW HAMPSHIRE.

Belmont.—The ladies connected with our church gave a sale and supper on the evening of November 19th, realizing, beside all expenses, nearly $90, which is more than enough to cancel the remainder of the debt incurred in repairing the church some months since. Our meetings are well attended, and in many of them a deep, spiritual interest is manifested. Our young people met last evening and organized a Y. P. S. C. E. It is not large, but we hope it will result in much good, both to those who are interested and to the young around us who are out of Christ.—E. R. PHILLIPS, November 28th.

MASSACHUSETTS.

Amesbury.—Rev. A. W. Hook closed his pastorate at Newton, N. H., November 30th.....Rev. A. G. Morton, now nearly 88 years old, has been spending a few weeks this fall at his old home here at Salisbury Point.....Conferences in this vicinity are soon to hold their December quarterly sessions. The Merrimac will open December 10th, at Franklin, N. H.; the York and Cumberland December 11th, at Ogunquit, Me., and the Rockingham December 15th, at Haverhill, Mass. May the attendance be large and great blessings follow.....The church at Stratham, N. H., has recently enjoyed a revival season, with over 50 conversions.....In our meeting in the past two weeks over 20 souls have come out for Christ, and the good work is still going on. Pray for us.—W. B. FLANDERS, December 1st.

Haverhill.—The "Old South" Church was organized April 6 1806, and has thus passed its eighty-fifth birthday. Preaching was established in 1803 and on November 27th of that year we find Elder Elias Smith preached. Elder Abner Jones baptized in 1805, but it was not until 1806 that the Haverhill brethren were set off from the church at Portsmouth, N. H., "and were considered a church by themselves, to act in all things respecting themselves." Elder Mark Fernald appears on the record as preacher about 1823 although he was pastor at Kittery, Maine. Sixty-eight names appear on the old membership roll to have been baptized prior to the organization of the church, or the three months following, all by Elders Jones and Smith. From the old church have gone forth many who have become leading men and women in other churches, and many church members in this city to-day can say they were converted at the "Old South."....In the list of pastors of the North Christian Church, of New Bedford, Mass., I noticed the names of Albert G. Morton and Oliver A. Roberts, who were each pastor at Salisbury Point at a later date. Albert J. Kirkland was pastor at Haverhill prior to his short stay at New Bedford. Elder Moses How was present at the ordination of Elder Henry Plummer as pastor of the South Church August 2, 1826. .....It seems the Christian Church at Newburyport still lives, although without a pastor, and holds services each Sunday, as will be seen from a notice in the daily papers of that city, reading as follows: "Christian Church, Lincoln Hall, corner of State and Middle streets. Sabbath-school at one; social service at two o'clock. All are welcome." The Middle Street Church, that Bro. D. P. Pike was so interested in, if I remember correctly, was converted into a shoe factory after his death.....Rev. E. A. Hainer arrived home from Brooklyn Saturday in order to supply his pulpit on Sunday.....The Remele Male Quartet of the Y. M. C. A. furnished the musical part of the service Sunday evening, November 29th, and it was a feature that pleased all who heard them. .....At the teachers' meeting Monday evening 13 new scholars were reported as having united with the school the past month.....Our young people's Sunday evening prayer-meetings are receiving the hearty support of the members of the congregation, and are increasing in spiritual interest and power.....The "Sunday School Herald" and 'Glad Tidings," while intended for children, furnish much information for older people, and I hear many words of approval of them. By the way, what we superintendents want is some way to have a paper for the fifth Sunday where a month has one. I wonder if our Publishing House can not fix this up. I think it will meet the hearty approval of all Sunday-schools.....In conversation with a local pastor a few days since I learned of one plan for definite Christian work that will bear repeating. His idea is to get as many members of the church as possible to pledge themselves to personally work for the conversion of one person, and concentrate all their efforts and prayers upon this one. He reports good results from this method, and if faithfully followed out can not fail to be of lasting interest and benefit to the church.....Speaking of pledges, our members at the last teachers' meeting all pledged themselves to bring at least one new scholar into the school the present month.—W. D. STEARNS, December 2d.

NEW YORK.

Charleston Four Corners.—The revival work in the pastorate of Rev. O. I. Hathaway, at Charleston Four Corners, is continuing to broaden and deepen under the efficient preaching of Rev. Henry Brown. Twenty-three have already been baptized, and 14 united with the church Sunday, November 29th. The religious awakening is greater than the old Charleston Church has experienced in many years. Much of the success is attributed to the earnest, united, noonday prayers that have daily been offered, during the entire effort, for God's presence and help. Will the entire brotherhood join us in petitioning more and more of the divine presence every noon-day hour for one week from this issue? In God we trust. His presence is victory complete.—O. I. HATHAWAY.

Castile.—The annual reunion on Thanksgiving day of the Post family this year was held at the hospitable home of Mr. and Mrs. Frank Thomas, in the village of Castile—no better place to go for a good time and luxurious table. The Lord has still preserved this family of 13 children another year, seven of whom were present, six absent ones representing three states. All of them are well but one, and this one not confined to her room. Mrs. Carter sent a substitute, an adopted daughter, Miss Clara, whose genial ways are the admiration of all. Our hearts were all made glad to see Mrs. William Post at this meeting, who for some months has been confined to her home with bodily infirmities. Beside many others, Rev. B. S. Crosby, wife, and niece, and myself and wife were guests at this reunion never to be forgotten. These "Posts" are of good timber, but some day and some time the links will begin to break. May they ever continue as they have so long in the past—follow the Savior down through death's valley to that reunion in glory eternal.....The splendid concert, under the management of Rev. P. R. Sellon and wife, assisted by W. O. Cushing, Friday evening, November 27th, in our chapel by three blind orphan ladies from the institution of the blind at Batavia, earned the praise of all who heard them. They have fine, cultivated voices, and their songs are sweet to the ear. Though the night was stormy they had a good house and fine receipts. Great credit is due Elder Sellon and his devoted wife for the interest they have taken. W. O. Cushing can not keep one penny in his pocket so long as there is a chance for doing good, so I opine they never will be filled; but his treasure is piling up on the other side, to which place he is hastening.....Union Thanksgiving sermon was given in the M. E. Church by the pastor, J. O. Jarmin; three out of the four were newcomers.....We have had some interesting socials, one with P. R. Sellon, another at the parlors of the church.....At our last fellowship meeting we elected two lady ushers for our Sunday evening meetings from our "Sanitarium."....Rev. Crosby and wife are doing a good work, filling a place that is helpful; our church is often filled, and the Spirit is manifest over all. Last Sunday evening one young lady arose for prayers—every indication of showers of divine blessing.—E. P. PHELPS.

VIRGINIA.

Holland.—The Christian Church at Holland is still doing well. At my last appointment—fourth Sunday in November—two heads of families applied for membership. They will be valuable additions. Several others have taken letters, and are expected to unite with us at our next appointment, which will be quarterly meeting.....I started on Saturday evening, November 28th, for Cypress Chapel, Nansemond County, one of Bro. H. H. Butler's churches. Got within two miles of the church, and stayed with Deacon Joshua B. Harrell all night; it commenced raining in the night, and changed to snow, and there was a heavy snow storm all day. Fifth Sunday I was disappointed in reaching church, and no doubt many others were, as large congregations assemble at Cypress at their quarterly meetings, which always come on fifth Sundays.....The *Sun* of November 19th reached us last week, containing Rev. J. P. Barrett's valedictory, followed by Rev. Wm. G. Clements' salutatory. Both were good, especially the former. Knowing much of the former editor's experience, therefore fully prepared to appreciate his reasons for withdrawing from the editorial chair, I could scarcely refrain from tears when I read his good-by. Rev. Wm. G. Clements will no doubt make us a good editor. His heart is in the right place, and he is fully competent for the work, and will no doubt give us a good paper.—R. H. HOLLAND.

PENNSYLVANIA.

Philadelphia.—The Christian Church at Tullytown has been favored with a visit from Sister H. Lizzie Haley. This church is under the pastoral care of Bro. E. E. Mitchell. Bro. Mitchell has done good, faithful work for about three years, but there seemed to be a need for special work, such as Sister Haley has gift to do. So on Lord's day, November 1st, Sister Haley commenced special revival work. I need not say to those who know her that she was in deep earnest from the start. She is always in earnest, for she feels the importance of her work. I wish that all ministers felt the importance of their work as Sister Haley does. It was my privilege to listen to four sermons, in the 18 or 20 that she preached, and I shall not forget them soon. I think I shall never forget the solemnity of the service of Sunday morning, November 15th. As Sister Haley read her lesson, the words of Jesus as recorded by John (10: 1-19), tears ran down her face, as she stood and said, "If men refuse to go into the fold, by and through Christ, as many are doing here, what then, what then?" The sermon was full of tenderness, and I am sure many hearts were affected by it. After the sermon Bro. Mitchell extended an invitation to those who wished to leave the way of sin and folly to come out from the world and be separate from it, and covenant with God and his people. To this invitation 11 responded, and Bro. Mitchell gave to them words of counsel and advice, and received them into Christian fellowship and love. After extending to each one the right hand of fellowship, the writer led in prayer to God for his blessing to ever be with and upon each one; that they be faithful unto death, and at last receive the crown of life that fadeth not away and an inheritance in the kingdom of heaven. At night two or three more arose for prayer, so that the church has been strengthened and the cause helped by her visit. With care on the part of the pastor, and faithfulness on the part of the members, the future will, I am sure, be fruitful of good works. I hope a Young People's Society of Christian Endeavor will at once be organized, as I consider them very helpful, both to the church and the people.—JOHN BLOOD, November 28th.

OHIO.

Troy.—The union "Thanksgiving" services were held in the Baptist Church. I had the pleasure of preaching the sermon, and it is a pleasure to preach to a full audience of attentive, responsive people. It was truly a Thanksgiving—a time of rejoicing.....The Christian Church observed Thanksgiving dinner, a custom with them for the last 18 years. It was a feast indeed. A good social time was enjoyed. The Troy Christian Church "lecture course" begins December 8th by Rev. Martyn Summerbell, D. D., of Lewiston, Me.; second lecture December 14th, also by Bro. Summerbell; third lecture by Prof. Edward Orton, State Geologist, of Columbus, Ohio. Trojans congratulate us on securing Prof. Orton, and they will on securing Bro. Summerbell after they hear him. The church is moving hopefully forward in all the departments of her holy mission. I am in receipt of loving lines, breathing the spirit of the Master, from our beloved brothers, S. S. Newhouse and W. T. Warbinton, with kind words and prayers saying they would be with us during our "lecture course." We also hope to see the smiling face of our dear brother, C. W. Choate, of Springfield, and the genial spirit of Bro. Furnas will be very welcome; also Bro. Watson. Come to your old field if you can, and enjoy the intellectual feast and fellowship with us. Pray for us.—G. W. SHANE, December 1st.

ILLINOIS.

Trimble.—When I came to Merom to attend U. C. College I did not expect to do much work outside of the regular college work. However, I have taken one church at Oak Grove, Ill. I am now in a meeting at this place, having come here to begin a meeting for Elder Amber. We are greeted with a full house each evening, and up to this writing one has united with the church. As we have only been here four nights the outlook seems favorable. As soon as Bro. Amber arrives we expect to go to the Oak Grove Church and begin special meetings. Brethren, pray for our success.—J. W. BOLTON, December 2d.

Ashton.—We are comfortably housed in the town of Ashton, where once flourished an influential Christian Church, but as we have learned, the wickedness of one man so blighted it that it has never recovered. The field for Christian work, in northern Illinois, is grand; intelligent, enterprising people, in a county rich with natural resources, is surely the place to build up Bible churches. Pray for us, that the cause of the Master may prosper.....To-day the Washington Grove Church gave us a grand reception and donation. The friends of Washington Grove, with a good number of Ashton friends, united with the church in their expressions of Christian help. The sisters spread a nice, rich dinner. Our cellar, pantry, kitchen, barn, and pocket-book all show generosity of a church-loving people. We shall not forget their bright Christian countenances and kind words. We feel encouraged. Thanks to all.—J. R. AND M. J. WRIGHT, December 1st.

Winterrowd.—At my last appointment at Hidalgo on the third Sunday I found the brethren in good spirits. They are nearing the completion of their new church building. They are now busy plastering and getting it seated. The writer will preach in the new church the next third Sunday. The brethren have made a great sacrifice, and have met with much opposition; but thank God they have hung together. It is a large building in the center of a good community, on the P., D. & E. R. R., four miles south of Greenup, on the Vandalia Line. Brother ministers, give them a call; they will treat you well.....From Hidalgo I went to Mt. Moriah to assist Bro. Wade in a special meeting. Arrived there on Wednesday evening. Owing to a misunderstanding the meeting did not begin until Thursday evening. It continued until last night. The result was five additions to the church, with as good an interest as I ever saw. Will never forget the kind hospitality shown me by the brethren there. Among them are Bro. and Sister Sackrider, Bro. and Sister Green, and others. Bro. Wade has a good work there. May the Lord bless him and the brethren in the work there. Will go home to-morrow after an absence of about three weeks. God bless the brethren and the good work in general.—I. M. HOLE.

Trimble.—The first ministerial institute convened with the church at Trimble last Friday and Saturday, with only a few in attendance. Those who were present had a very good and interesting time. The next institute will be held on Friday and Saturday before the fifth Sunday in May, the place having not been chosen. Churches that wish to entertain the next one, or who desire to have it convene with them, will please inform me, and the executive board will choose.....The minutes of conference will be sent to the several church clerks, who will sell them at five cents each, and send money by pastor to me, or keep it and report at end of year in church letter the amount. Keep the account of number received and sold.....Will the several churches read resolution on page 12 of State Conference minutes, relative to encouraging their pastors to attend the next annual session of our State Conference? We call special attention to one word—"assist." Will you see to it by appointing a committee to do the work?.....Bro. Tracy reports the work in very good condition. He began a series of meetings at Curtis last Sunday.....Bro. Hathaway is up and at the helm. The work with him is prospering.....Bro. Bolton, of Merom, Ind., began a meeting for Bro. Amber at Trimble last Saturday night, Bro. Amber being at Newton.....I will say to the pastors that it is now a good time to begin to prepare to go to the next annual session of our State Conference. If you lay by about 20 cents per week you will be able to attend, which will be of great benefit to you.—J. M. PLUNKETT, December 2d.

MISSOURI.

Tarkio.—We have just returned home from Lone Chapel, where we went last Saturday to fill the regular appointment. I preached Saturday night. Sunday was a stormy day, and there was a heavy fall of snow for so early in the season. We had no meeting Sunday, but as we intended to remain a few days in the neighborhood to assist in some work we had on hand (fitting up a room for La Grand), we sent word around that there would be preaching Monday evening and a quilting at the church on Tuesday. Both were successful. We now have a carpet and the bedding ready, and the money to buy the furniture, which will be forwarded in a few days. We were detained over Wednesday to solemnize the marriage of Gussie Houts and Miss Emma Gibbs. A grand feast was spread, of which a goodly number of us heartily partook. A reception and Thanksgiving dinner was given at Elder Houts', the bridegroom's parents, and, of course, a bountiful table was spread.....There are no people who should be more thankful than the people of northwestern Missouri this year for an abundance of crops of all kinds. The temperance cause is not at a low ebb. This part of the state is alive with energetic, enterprising people.....To-morrow we start for Taylor County, Iowa, to assist Bro. Z. M. Wright in a series of meetings. Pray for our success in winning souls to Christ. Our oldest daughter is with us on a visit, but will remain some time. Her home is in Mance County, Nebraska, and winter has set in there pretty severely already.—M. WALLACE, November 26th.

MICHIGAN.

Portland.—I have just received and examined a copy of Christmas Carols No. 2, and am pleased with it. There should be a large demand for them. Send to our publishing agent, Bro. Merrill, or to C. V. Strickland, Argos, Ind., for them.....I would like to have everybody read Prof. Wells' admirable paper on "Christian Endeavor Work" in the December number of *Spirit and Life*. Send for a copy if you do not already take it. It is a first-class magazine.....We are anticipating good work for our cause in Michigan this conference year.—D. E. MILLARD, December 1st.

Marcellus.—Rev. R. Davis, of the Christian Church, has just closed a revival meeting at Wakebee, Cass County, Michigan, where he has met with good success. Thirty-one came to the altar, and we believe they were soundly converted: they confessed Christ with apparent joy and satisfaction. Elder Davis is a man of more than ordinary ability and a strong reasoner. His illustrations are grand and his manner of address is convincing. He is a strong Bible man; his ways and manners appear to be so congenial as to give him success wherever he goes. He has retired from pastoral work and confines himself to revival work. Any Christian Church desiring his services in such work can secure him by giving him a call in time. We should provide work for our own talent. I dearly love the cardinal principles of the Christian Church, and feel as though they should be maintained. The holy Bible our only creed, Christian our only family name, a Christian life and a Christian spirit the only test of Christian character. May such principles be advocated not only from the sacred desk, but in our every day lives. The address of Elder Davis is Cassopolis, Michigan.—W. M. MEED.

NEW YORK.

Eddytown.—The winter term of Starkey Seminary opened Tuesday, December 1st. One hundred and twenty students are now in attendance, the largest number for several terms. One of the remarkable things about it is that all but four of the fall term pupils are enrolled for this term Dr. Martyn Summerbell lectures here this evening (December 3d).—A. H. M.

INDIANA.

Milroy.—I began a series of meetings at the Hurricane Christian Church on Saturday, November 21st, and closed last night. We expected Rev. C. F. Byrket to assist but from some cause he did not come, neither had we any word from him. Notwithstanding the bad weather we had a fair audience, the best of attention, a good interest among the brotherhood and the church revived, two accessions and four baptisms. The brothers and sisters graciously remembered me with a liberal donation. May God bless them in all that they do. He will reward the hand. This people, like the Philippians, do not forget the needs of their pastor. God bless them I go from here to my appointment at Mt. Olive. I will begin a series of meetings at Pleasant View December 11th, with Rev. R. H. Gott to assist. Brethren, pray that God's blessings may attend us.—D. POWELL, December 4th.

Linnsburg.—Rev. D. Powell reported a very enjoyable time with Sister Miller at Muncie, Illinois; church much revived and three accessions.....The closing exercises on Friday of the institute were highly commendable and very enjoyable .....Rev. J. H. Volliva, of Newtown, will, in the near future, represent our cause in Covington; may he be successful for us in winning back our old time prestige. .....Rev. Wilbur, son of J. H., is in Illinois assisting Rev. G. D. Lawrence.....Otter Creek has gone glimmering; no preacher this year; they need and are worthy of a new house—have the means to build if they were wisely guided.....Rev. A. S. Downey has been called to aid Rev. Phillips at Prairie Chapel in special meetings. .....Rev. A. J. Akers, the acknowledged homiletical sermonizer of our conference, has regained his old time vigor and is full of zeal and enthusiasm for the enlargement of our borders.....Rev. F. P. Trotter is gaining a commanding influence and doing noble work for our cause. .....Rev. F. M. Click is worthily gaining the title of "champion" as a church organizer.....Rev. J. F. Gregory, of Advance, Indiana, has quite a talent for church-work.....Brethren, don't forget our licentiate members, but aid them to rise in their work.....Our series of meetings at Shiloh was not satisfactory to us; mud, rain, and dark nights were against us; two additions. Last Sabbath we addressed our brethren of I. O. R. M. at our home church. It was a notable gathering. I am now with Rev. Henry Passage, at Mace, in a series of meetings; outlook very good. We go next week to Christian Liberty, where we will be joined by Rev. John Layman, for a few days' services; from there we go to Rev. D. Powell at Pleasant View, as an assistant. Success to you, my dear brethren, in your different fields of labor.—R. H. GOTT, December 2d.

IOWA.

Le Grand.—Dear brethren, you who have subscribed to help build up the Le Grand Christian College interest here, will please remit at once if at all convenient, for we are greatly in need of your help to make the second payment on the heating system we have put in. Will not others who have not subscribed yet send us liberal offerings for the work here? The winter term of school has opened encouragingly. We think we will have 75 or more before the term closes.—D. M. HELFINSTINE

Tyuro.—We commenced our revival work with the Hopeville Church, Clarke County, Iowa. We visited Hopeville on our way home from the Southwestern Conference, September 20th, and came in contact with a Mormon, or "Latter Day Saint," who was trying to poison the minds of the people with the Joe Smith doctrine as well as other harmful points of theology. He challenged the town and community and offered to divide time. We accepted and he backed down. Then we went back the first Sunday in October with Bro. Godley, intending to follow him with a series of lectures, but the brethren thought this not best, and after a week's work of visiting and encouraging the church, we began work on October 12th and continued till Sunday evening, November 8th. We found this church all torn up and in a very bad condition. So much so that a number had signified they would leave the church. But, thank God, after four weeks of hard, earnest, prayerful, faithful, and confiding work, we have every reason to believe the church is on firmer footing than ever, and organized more properly to keep house for the Lord, with officers and committees proper, and everything adjusted, the church together in peace and fellowship, with the exception of a few that at present seem to have preferred to withdraw and go with the comeouters. We are very sorry for this, but feel and believe this to be only of short duration, when the good brethren and sisters will see their mistake and return to the church with their sympathy and influence. There were two accessions, and two dear young sisters that had gone clear back to the world came back to the church. The cause of such discouraging features in the church was due to the so called holiness people and comeoutism, as well as some other things perhaps not prudent to mention here. We find many other churches in the West and in our conference not much better than this one for different causes. We deeply lament this condition of things, and after careful investigation and consideration of the cause of the troubles, we have concluded to give, at least during the winter and spring, work to adjust these difficulties, and in general evangelistic work. If any church wishing my assistance will please notify me, we will endeavor to reach them. We go soon to First Otter Creek, Warren County, soon to commence a meeting. Brethren, we need devoted, earnest, competent men, who will give all their time to their work. May God help us to raise the standard and send us more such laborers..... P. S.—The church has now set to work with Bro. Ryan at the head, or president of the board of stewards, to raise money for a pastor; headed the subscription list with himself and wife with $15, and Father Amos Cooper and wife $15, and will soon have the necessary funds to procure a pastor.—A. R CREGER.

KANSAS.

Lincoln.—I have received since last report, from J. G. Merritt, 42 cents. We lack about $100 yet of having enough to meet the January payment of interest. But few churches have been heard from, and some who have promised half have not yet responded. Let me urge my brethren to put forth their best efforts to raise this interest promptly. The school is prospering. The Sunday-school, under Prof. Brougha' guidance, is rapidly gaining in interest and numbers. Our congregations are growing. Brethren, by the help of God this work must go on. The school must go on. Brethren, send in your contributions, be they great or small.—E. CAMERON, Agent for Lincoln Christian College, December 31.

Do you know that you can buy a chimney to fit your lamp that will last till some accident happens to it?

Do you know that Macbeth's "pearl top" or "pearl glass" is that chimney?

You can have it—your dealer will get it—if you insist on it. He may tell you it costs him three times as much as some others. That is true. He may say they are just as good. Don't you believe it—they may be better for him; he may like the breaking.

Pittsburg. GEO. A. MACBETH & Co.

A BEAUTIFUL CRAZY quilt of 500 sq. in., made with a pack of splendid Silk pcs, assted bright colors, 25c.; 5 pks $1. Agts. Wanted. Lemarie's Silk Mills, Little Ferry, N. J.

OREGON FRUIT LANDS in the heart of the famous Willamette Valley. Best all round fruit country in America. No irrrigation. Very healthy. Send 10 cts. in stamps, for full particulars to GEO. M. MILLER, Eugene, Ore.

Peculiar

To itself in many important particulars, Hood's Sarsaparilla is different from and superior to any other medicine.

Peculiar in combination, proportion and preparation of ingredients, Hood's Sarsaparilla possesses the full curative value of the best known remedies of the vegetable kingdom.

Peculiar in its medicinal merit, Hood's Sarsaparilla accomplishes cures hitherto unknown.

Peculiar in strength and economy—Hood's Sarsaparilla is the only medicine of which can truly be said, "100 doses one dollar." Medicines in larger and smaller bottles require larger doses, and do not produce as good results as Hood's Sarsaparilla.

Peculiar in its "good name at home"—there is more of Hood's Sarsaparilla sold in Lowell, where it is made, than of all other blood purifiers.

Peculiar in its phenomenal record of sales abroad, no other preparation has ever attained such popularity in so short a time. Do not be induced to take any other preparation. Be sure to get

Hood's Sarsaparilla

Sold by all druggists. $1; six for $5. Prepared only by C. I. HOOD & CO., Apothecaries, Lowell, Mass.

100 Doses One Dollar

CANDY FREE TO BOYS GOOD CANDY Yes Free GOOD BOYS

We will give free to every boy or girl in the United States who will do us a slight favor, 4½ Pounds of Candy, French Mixed, Broken and Chocolate Creams. It will not cost you a single cent; we just give it to you for advertising purposes, and we send it prepaid anywhere in the U.S. If you never had as much candy as you wanted all at one time this is your great big sure chance to get it free. It will be great for Christmas, if you don't eat it before. If you want it send us your name and address at once WESTERN PEARL CO., Chicago, Ill.

THE CHRISTIAN BIBLICAL INSTITUTE

is located at Stanfordville, Dutchess County, N. Y., convenient of access by the Poughkeepsie & Eastern, Hartford & Boston, Dutchess & Columbia railways.

The site is midway between the stations on the Dutchess & Columbia and the Poughkeepsie & Eastern railways, and one half mile from each, on a beautiful avenue connecting the two, fronting south on the avenue for 1,300 feet.

The accommodations consist of the Institute building, the President's Mansion, the Student's Home, two double dwellings, and necessary out-buildings, with a farm of sixty acres of land well stocked with fruit. The property has cost about $50,000, and is free from all incumbrance.

It has a library of about 1,500 volumes.

Its instruction—contemplating the fitting of students for the Christian ministry, employing two resident and three non-resident professors—is deemed thorough and satisfactory.

Arrangements are made for the board of students at the "Home" at actual cost on the club system.

These advantages (except board) are free to all students who are properly recommended.

For further information address

J. B. WESTON, Pres't.

OPIUM Morphine Habit Cured in 10 to 20 days. No pay till cured. DR. J. STEPHENS, Lebanon, Ohio.

From Dayton Union Station.

PENNSYLVANIA LINES.

IS THE

DIRECT LINE!

—TO—

Columbus, Wheeling
Pittsburgh, Baltimore,
Washington, New York,
Philadelphia,

AND ALL POINTS EAST.

THE STRAIGHT LINE TO

Indianapolis, Chicago, and St. Louis,

Making immediate connection through Union Depots for all points in

Missouri, Arkansas, Texas, Kansas, Colorado, New Mexico, Wisconsin, Minnesota, Iowa, Nebraska, and California.

Trains run by Central Standard Time.

Trains Depart for the East.

Columbus & New York Express	*9.20 a. m
Columbus Express	6.35 a. m
Columbus & New York Express	*6.00 p. m
Columbus & N. Y. Limited Exp	*9.15 p. m
Columbus Express	2 55 p. m

Trains arrive from the East, *7.30 a. m., *9.20 a.m., 11.10 a. m., *4.15 p. m., 6.05 p. m., *8.40 p. m.

Trains depart for Chicago, *9.20 a. m., *8.40 p. m.; arrive from Chicago, 6.35 a. m., *6.00 p. m., and on Sunday at 9.20 a. m.

Trains depart for Indianapolis and St. Louis *7.30 a. m., *9 30 a. m., 4 15 p. m.; arrive from Indianapolis and St. Louis, *9.20 a. m., *6.00 p m., *9.15 p. m.

All trains stop at Third Street Station P., C C. & St. L. R'y.

*Daily. Other trains daily except Sunday

Pullman Palace Cars on Express Trains. For complete and reliable information, call upon or address C. C. HAINES,

Traveling Pass. Agent, Third Street Station Dayton, Ohio.

E. A. FORD,
Gen. Pass. Agt., Pittsburg, Pa.
J. F. MILLER,
Gen. Sup't, Columbus, Ohio
JOSEPH WOOD,
Gen. Manager, Pittsburg, Pa.

Quadrennial Book

Paper, 50 cents.
Cloth, 75 cents.

CRUDEN'S COMPLETE CONCORDANCE.

Few Bible students are aware of the great value of the notes scattered through the unabridged edition of Cruden. They are invaluable, but are only to be found in the complete edition.

Strongly bound in cloth	$1 00
Half roan, marble edge	2 00
Gilt edge	2 50

Postage, 20c. extra.

The cloth edition is a remarkable dollar's worth.

This popular edition of Cruden's Concordance contains a carefully revised and much extended list of the proper names of the Old and New Testaments, with their meaning in the original languages.

BROADUS

On the Preparation and Delivery of Sermons. By John A. Broadus, D. D., LL.D. 17th edition. Crown, octavo, cloth, $1.75.

It is worth its weight in gold. Every young preacher, especially, should send for the book immediately. Mine couldn't be purchased for $50 if I couldn't get another.

No other work on the same subject, published in this country, has sold so largely in so short a time, while the religious and secular press, in all parts of the country, has almost universally commended it in strong and earnest notices.

It takes unusual pains to give suggestions for the preparation and conduct of what is called extemporaneous discourse, while doing full justice to other methods.

THE OHMER FILE AND DOCUMENT CASE!

The Best and Cheapest in the market. Write for catalogue and prices to

The Ohmer File and Document Case Co.,
DAYTON, OHIO.

UNION CHRISTIAN COLLEGE

LOCATED AT

Merom, Sullivan Co., Ind.,

Is a growing institution of the Christians. The Bible is used as a text book of daily research in the class room. High standard of Scholarship. Low expenses in all Departments.

Four Complete Courses of Instruction!

Teachers' classes in all the common branches. Special advantages in Music and Art. Commercial course leading to Diploma. Y. M. C. A., Y. W. C. A., Franklin and Lincoln Literary societies. Boarding in clubs at lowest rates. Library and Reading Room free to all. Earnest young people of both sexes will here find classes in all the various preparatory and collegiate branches.

Fall Term Begins Sept. 15, 1891.

and continues 14 weeks. For catalogue and circulars, address

L. J. ALDRICH, Pres't,
Merom, Ind

Elon College

OPENS AUGUST 25, 1891.

Leading co-educational college in the South, on the N. C. R. R., 18 miles from Greensboro, N. C. Unsurpassed in beauty and convenience of location, healthfulness, and moral status. Its college buildings among the largest in the state. Curriculum as extensive as in male colleges. Address

REV. W. S. LONG, A. M., D. D., Pres't.
Elon College, N. C.

Prepare for the Holidays.

Christmas Exercises.

Bright, Interesting, Attractive.

We offer this year a varied list of exercises, containing material for almost every kind of Christmas Entertainment. The services are more attractive than ever, and furnish valuable matter for the making up of programs for Holiday Festivities.

CHRISTMAS SERVICES.

THE KING'S BIRTHDAY.—By Rev. E. S. Lorenz. A Christmas Service of great variety and interest. A beautiful and inspiring processional opens the service, succeeded by solos, duets, quartettes, and songs by the school. Fine opportunity for the use of spectacular display and for an orchestra. 5 cents per copy; 50 cents per dozen, in quantities of less than 50 copies; $3.50 per hundred, all postpaid.

An orchestral arrangement for the music of this service has been prepared. For prices address publisher.

DESIRE OF ALL NATIONS.—A Missionary Christmas Service of marked beauty and interest, by the same compiler. Nothing better has ever been issued in a service of this character. Music is full of variety. Prices same as above.

CHRISTMAS VOICES.—By Rev. E. S. Lorenz. Admirable in its voicing in a delightful way the varied thoughts and feelings of the Christmas-tide. The music is not difficult, but charming and fresh. Something in it for everyone. Prices same as above.

MESSIAH'S STAR.—By Rev. Isaiah Baltzell. A very popular service, containing fifteen pages of responsive readings, recitations, songs, &c. The music is noble and expressive, full of thoughtful sentiment. Prices, per dozen, 50 cents; per hundred, by express, $3.00; by mail, prepaid, $3.50. Sample copy, 5 cents.

GOSPEL TIDINGS.—By I. & W. J. Baltzell. The music of this service presents a fine opportunity for good orchestration, thereby enhancing its richness. It embodies new ideas, presented in an attractive manner. Contains 15 pages. Prices same as above.

AT THE MANGER.—By Rev. E. S. Lorenz. This service may be accompanied by judicious spectacular display, with exceedingly good effect. The music is of the best character. Prices, 5 cents each; 50 cents per dozen; $3.25 per hundred, postpaid; by express, $3.00.

CHRISTMAS HELPS.

CHRISTMAS TREASURY, Nos. 1 and 2, are full of miscellaneous matter, helpful to those who prefer to make up their own programs, or who wish to supplement their chosen service with extra exercises. It contains delightful speeches, recitations, dialogues, songs, quartettes, &c. No. 1 contains a beautiful cantata: "Gloria in Excelsis," which can be made the musical part of the evening's program. Prices, 10 cents each; $1.00 per dozen, postpaid.

CHRISTMAS SELECTIONS.

CHRISTMAS SELECTIONS, Nos. 1, 2, and 3. Three books of Christmas recitations, poems, exercises, and dialogues, compiled by Rev. E. S. Lorenz. Very rich in available matter for Christmas entertainment. Nos. 1 and 2 have sold very largely in the past and are still in great demand. No. 3 is a new number just out, and will be found even more practical and helpful, having more variety of exercises and dialogues. Prices, 15 cents each, postpaid; 40 cents for the three.

CHRISTMAS ANTHEMS.

ARISE AND SHINE, and THERE'S A STAR. Brilliant and easy. Prices, 5 cents each; 50 cents per dozen.

CHRISTMAS CANTATA.

HOLLY BERRIES, or MEETING SANTA CLAUS.—By Adam Geibel, embracing ten principal characters, and as many persons as may be required to form an assemblage for chorus work. Both the music and the dialogue are of a most pleasing character. Price, 25 cents per copy.

For single copies or quantities of the above, order through your bookseller or address the publisher. We can furnish all kinds of Christmas Supplies and Holiday Goods in our line.

CHRISTIAN PUBLISHING ASSOCIATION,

Geo. E. Merrill, Agent. DAYTON, OHIO.

Church Notices.

The next quarterly meeting of the Northern Wisconsin Christian Conference will meet with the First Christian Church in Muckwa, Waupaca County, Wisconsin, December 11, 1891, at lamplighting. WM. STEWART.

The York and Cumberland Christian Conference will hold a quarterly session with the Christian Church at Ogunquit, Maine, commencing Friday, December 11, 1891, at 2 o'clock P. M. A meeting of worship will be held over the following Sunday.

D. MOULTON, Sec'y.

There will be a quarterly session of the Rockingham Christian Conference held with the Christian Church in Haverhill, Mass., December 15th, 16th, and 17th. Each church is requested to send at least one delegate who will give a verbal report of the progress of the church. W. B. FLANDERS, Sec'y.

Amesbury, Mass.

By request of Christian Church at Franklin, N. H., the Merrimack Christian Conference will hold a session of religious meetings with said church, commencing Thursday evening, December 10th, and continuing through the remainder of the week and over the following Sabbath. W. S. MORRILL, Sec'y M. C. C.

South Danbury, N. H.

There will be a called session of the Northwestern Indiana Christian Conference, to meet with the Pipe Creek Christian Church, three miles south of New Waverly, on Saturday, November 28, 1891, at 10:30 A. M. There is very important and urgent business to be transacted, and all ministers of the conference are requested to be present, and the churches are requested to send at least one delegate from each church. There will be conveyances on Saturday morning at New Waverly, on the Wabash R. R., to meet all ministers and delegates who come. Those who may wish to come on Friday on account of connection of the trains, will please notify the secretary at New Waverly in time, and ample provision will be made for entertainment.

S. MCNEELY, Pres't.

A. L. WEST, Sec'y.

The first Ministerial Institute of the Southern Wabash Illinois Christian Conference will convene with the Christian Church at Trimble, Crawford County, Illinois, November 27th and 28th, with the following program: 1. Opening address by R. L. Amber, pastor; 2. Define kingdom spoken of in Matt. 3: 11, 12. J. M. Plunkett; 3. I. Cor. 3: 13-16, What day shall declare it? What the destroying fire? what the saving fire? J. M. Brown; 4. Paper, What are Duties of the Church Members Toward the Sunday-school? Dr. Hoskinson; 5. Recitation, Tell Trimble; 6. Recitation, Lucilla Hoskinson; 7. The Sunday-school—What is It? What is it Designed to Accomplish? J. M. Carmean; 8. The resurrection (Rev. 20: 5 6)—What is it and When Does it Take Place? J. A. Tracy; 9 The New Birth, Thomas Wade; 10. For Whom is the Sunday-school? I. M. Hole; 11. A paper, Co operation in Christian Work, Geo. Wilson; 12. Recitation, Lizzie Trimble; 13. Recitation, Annie Acord; 14. The Design and Needs of Sunday-school County and Township Conventions, Wm. Wilson; 15. Example of Prayer (Matt. 6: 9, 13), Pleasant Wade; 16. Where are You Going to Spend Eternity? H. D. Catt; 17. What is Bible Authority for Saying, Christian is Our Test of Fellowship? M. V. Hathaway. Song services by the Trimble choir. Devotional services will be announced by the president from time to time. There is a general invitation to all. Hope that members who are assigned duty will be on hand at commencement.

M. V. HATHAWAY, Pres't.

J. M. PLUNKETT, Sec'y.

The next session of the Northwestern Ohio Christian Quarterly Conference will meet with the Christian Church at Spencerville, Ohio, December 1, 1891, at 10 A. M. Sermon Monday evening before, by Rev. Harry Lott.

PROGRAM.

1. Address by pastor, Rev. G. R Mell; 2 Response by president, John Akerman; 3. Sunday-school work: I. The Church and Sunday-school, are they one or two? by Rev. G. R. Mell; II. The duty of church members to the Sunday-school, by Rev. A. Noffsinger; III. The pastor's relation to Sunday-school, by Rev. G. B. Garner; IV. The moral effect of a working Sunday school on society, by Rev. C. J. Hance; 4. Does the Bible meet man's moral and spiritual needs? if so, in what way? opened by Rev. G. W. Foltz, followed by Rev. T. Hes.on; 5. The relation that the pulpit should sustain to the political world, opened by Rev. Harry Thompson, followed by Rev. W. N. Deck; 6. What are we to understand by Bible consecration? opened by Rev. R. Place, followed by Rev. J. M. Chapman; 7. The management of church property, by Rev. D. Lepley; 8. Sermon, by Rev. J. N. Steffanni; 9. The indwelling Christ: how manifested? opened by Rev. S. E. Smith, followed by Rev. I. Jenkins; 10. The conflicts of a Christian life: how met? opened by Rev. J. M. Shane, followed by Rev. G. H. Hindbaugh; 11. Why should we reverence the Bible, and how can we secure such reverence? opened by Rev. N. S. McCloud, followed by Rev. Maggie Gillespie; 12. Missionary work: I. Home field, by Rev. W. C. Rimer; II. Our obligations to other nations, by Rev. L. Gander; III. How to meet our obligations to those who have not Gospel, by Rev. G. L. Griffith; 13. The pastor's helps, and how to use them, opened by Rev. D. Lobaugh, followed by Rev. J. F. Tingle; 14. The way of peace, opened by Rev. G. H. Rigle, followed by Rev. Wm. Wooly; 15. Special revival work: I. The modern revival: is it the work of the Lord or of human agencies? by Rev. A. Leonard; II. The best plan for conducting a successful revival, by Rev. G. W. Long; 16. The power of a Christian life, opened by Rev. H. Layman, followed by Rev. J. H. Rodgers; 17. Sermon, text, Matt. 25: 8, by Rev. L. English. Rev. C. E. Luck is expected to deliver a lecture on his travels to Europe during the conference. Let us have a general turnout of the conference members, as there will be some business of importance to attend to.

G. B. GARNER,
G. R. MELL,
L. GANDER,
Committee.

Teachers' Bibles. Write for descriptions and prices.

Send for Weston's pamphlet on Principles or Principle.

CROUPY SOUNDS

At night, from baby's crib, are distracting to parents who are at a loss for a medicine equal to the emergency. Not so with those who have **Ayer's Cherry Pectoral** in the house. A dose of this medicine affords certain and speedy relief. To cure colds, coughs, sore throat, asthma, bronchitis, hoarseness, and the various disorders of the breathing apparatus, Ayer's Cherry Pectoral has no equal. It soothes the inflamed tissue, promotes expectoration, and induces repose. Cap. **Call For** U. Carley, Brooklyn, N. Y., writes: "I have used Ayer's Cherry Pectoral in my family for thirty years and have always found it the best remedy for croup, to which complaint my children were subject."

"I use Ayer's Cherry Pectoral in my practice, and pronounce it to be unequaled as a remedy for colds and coughs."—J. G. Gordon, M. D., Carroll Co., Virginia.

Ayer's Cherry Pectoral

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass. Sold by all Druggists; Price $1; six bottles $5.

SCOTT'S EMULSION

DOES CURE

CONSUMPTION

In Its First Stages.

Be sure you get the genuine.

Miss Frances Willard.—"The brightest outlook window in Christendom for busy people who want to see what is going on in the world.

The Congregationalist.—This monthly has no peer in originality of design, scope and accuracy of vision, thoroughness in execution and ability to transform its readers into citizens of the world."

Subscribe Now. On the 1st of January the yearly price will be advanced from **$2.00** to **$2.50.**

Agents wanted. Club rates on application. Sample copy 10 cents.

THE REVIEW OF REVIEWS,
13 Astor Place, NEW YORK.

"SPIRIT AND LIFE"

A new Magazine for the Christians. Lively and up with the times. Good for both age and youth, and all should have it. Our ablest writers will put their best thought foremost in this monthly. Rev D. A. Long is wielding the editorial pen. Single number 10 cents—$1.00 per year.

Subscribe at once and get all the numbers Address, Publishing Agent and Manager,

C. W. CHOATE,
SPRINGFIELD, OHIO.

MUSICAL.

Evangelist's Songs of Praise!

BY C. V. STRICKLAND,

Assisted by a Corps of Distinguished Contributors.

This book was published by the Christian Publishing Association, and though just out, is already very favorably received Although its special fitness is for revival work, the book will be found suitable for general use in the Church, Sabbath-school, and Home.

Those who give these songs a trial will find that they inspire the hearts of God's people with new enthusiasm. With this assurance the book is submitted to the Brotherhood.

PRICES—By mail, single copies, 35 cts.; by express, not prepaid, $3.60 per dozen, or $30 per hundred.

As there are a number of parties desiring copies of the Evangelist's Songs of Praise in leather binding, with their name on cover, we have arranged to fill orders at the following prices: Full leather binding, 80 cents per copy; half leather binding, 60 cents per copy.

Send orders to

Christian Publishing Association.

HAVE YOU SEEN

Crown Anthems?

It contains Anthems for opening and closing of public worship, which are not only bright and sparkling in melody, but rich in harmony. It also contains a variety of pieces for other sacred occasions.

COMPILED BY W. A. OGDEN.

A great many of our best Anthem writers are represented in this work. Never before have the thousands of volunteer choirs in our land been able to obtain such a valuable Anthem Book for so little money. Choirs already using it are delighted with it. Its pages are beautifully printed and the book is firmly bound with flexible covers.

PRICE, $4.00 PER DOZEN.

Single copy, 40c. One sample copy mailed to Choristers on receipt of 35c.

Send to

CHRISTIAN PUB. ASSOCIATION.
Dayton, Ohio.

CHRISTMAS

CHRISTMAS SELECTIONS Containing new Carols and a Responsive Service that may be used with or without the Carols. 16 pages. Price, 5 cents a single copy.

The CHRIST of BETHLEHEM. A Beautiful New Christmas Service containing an instructive Responsive Service interspersed with New and Appropriate Carols. Price, 5 cents a single copy. **OTHER SERVICES** of the same character and at the same price, are "Gold, Frankincense and Myrrh," "Christmas Joy Bells," "Good Will to Men," "Noel," and "Peace on Earth."

A CHRISTMAS VISION —A NEW CANTATA for Children by these two well-known writers is sure to meet with a cordial reception. This new work is the prettiest and most entertaining they have produced thus far. Price, 30 cents a single copy. **OTHER CANTATAS** for the Christmas Season are "One Christmas Eve," "Santa Claus & Co.," "The New Santa Claus," "Catching Kriss Kringle," "Judge Santa Claus," "Santa Claus' Mistake," and "The Waifs' Christmas." Price of each, 30 cents per single copy.

THE WONDERFUL STORY Relates in verse, scripture readings and music, the principal events of Christ's life on earth. Beautiful and instructive. Price, 30 cents a single copy.

BETHLEHEM. A Cantata for Adults only (no children's part) that cannot fail to please when ever rendered. Price, 50 cts a single copy.

By M. B. Brooks & G. F. Root.

By G. F. Root.

Send 10 cents for sample copy of "Musical Visitor" for Choirs.

—PUBLISHED BY—

The JOHN CHURCH CO., Cincinnati, O.
Root & Sons Music Co., 200 Wabash Ave., Chicago. | The John Church Co., 23 E. 16th St., New York.

Superintendents should examine a copy of

Gathered Jewels No. 2.

A collection of Sunday-school hymns and tunes, by our best composers.

EDITED BY W. A. OGDEN.

Beautiful Lithograph Covers, Hand-Sewed Binding and printed from new electro plates. Price in Board Covers, $30 per 100; $3.60 per dozen; single copy, 35c. Contains 192 pages.

In presenting Gathered Jewels No. 2, we call attention to its bright, ringing songs; its excellent hymnody; its special adaptability to the International Sunday School Lessons, its Temperance Songs its variety of subjects and style of composition; especially adapted to the wants of Young People's Christian Endeavor Societies. Address orders to

Christian Pub. Association, Dayton, O.

STRICKLAND'S

Anthems for the Choir!

A new and beautiful book, just from the press. It is

Full of the Richest Gems of Anthems, Solos, Duets, Choruses, Etc., Etc.

The Author has been assisted by a number of the best composers of our country.

Just what is needed for the Choir!

Price, per single copy, by mail, **50 cents**; per dozen, by express (not prepaid), **$5.00.**

Send at once to

Geo. E. Merrill, Publisher,
Dayton, Ohio.

"Christmas Day Carols,"

NUMBER 2.

BY REV. C. V. STRICKLAND.

A 16-page program of songs and recitations for Sunday-school entertainments. The author has used great care in the selections and arrangement of this production.

Single copy, 5c. Per dozen, 50c. Per 100, $4.00.

Winnowed Songs.

BY IRA D. SANKEY.

Has been adopted by a large number of Sunday Schools. It is the most singable book of its kind.

Price $35 per 100.

Gospel Hymns No. 6.

By SANKEY, MCGRANAHAN, and STEBBINS.

Believed by many to be the best of the series.

Price $30 per 100.

The JOHN CHURCH CO. Cincinnati & New York. | **The BIGLOW & MAIN CO** New York & Chicago.

BELLS.

The finest quality of Bells for Churches, Chimes, Schools, etc. Fully warranted. Write for Catalogue and Prices.

BUCKEYE BELL FOUNDRY,
The VAN DUZEN & TIFT CO., Cincinnati, O.

McSHANE BELL FOUNDRY,
BALTIMORE, MD.
Best quality Copper and Tin **BELLS** for Churches, Schools, &c.
Also CHIMES AND BELLS.
Price and terms free. Name this paper.

MENEELY & COMPANY,
WEST TROY, N. Y., **BELLS,**
For Churches, Schools, etc.; also Chimes and Peals. For more than half a century noted for superiority over all others.

BELLS

Steel Alloy Church and School Bells. Send for Catalogue. C. S. BELL & CO., Hillsboro, O.

CINCINNATI BELL FOUNDRY CO
CINCINNATI, O., sole makers of the "Blymyer" **Church, School** and **Fire Alarm Bells.** Catalogue with over 2300 testimonials.

Established 1857.

The Great CHURCH LIGHT

Frink's Patent Reflectors for Gas, Oil, or Electric, give the most **powerful, softest, cheapest,** and **best** light known for Churches, Stores, Banks, Theatres, Depots, etc. New and elegant designs. Send size of room. Get circular & estimate. A liberal discount to churches & the trade. *Don't be deceived by cheap imitations.*

I. P. FRINK, 551 Pearl St., N.Y.

GRATEFUL—COMFORTING.

EPPS'S COCOA

BREAKFAST.

"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected Cocoa, Mr. Epps has provided our breakfast table with a delicately flavored beverage which may save us many heavy doctors' bills. It is by the judicious use of such articles of diet that a constitution may be gradually built up until strong enough to resist every tendency to disease. Hundreds of subtle maladies are floating around us ready to attack wherever there is a weak point. We may escape many a fatal shaft by keeping ourselves well fortified with pure blood and a properly nourished frame."—*"Civil Service Gazette."*

Made simply with boiling water or milk. Sold only in half-pound tins, by Grocers, labelled thus:

JAMES EPPS & Co., Homœopathic Chemists, London, England.

LISTEN Have you written to us yet? If you haven't, you better at once. You don't want to miss YOUR opportunity. Read our illustrated advertisement in the first issue this month, of this paper. MONEY to be made rapidly, by any industrious person of either sex. Even beginners are easily earning from $5 to $10 per day. All ages. You can do the work and live at home, wherever you are. Can devote all your time or spare time only to it. We instruct and show you how FREE. Easy to learn. We start you. Write and learn all FREE by return mail. Address at once, H. Hallett & Co., Box 1750, Portland, Maine

Le Grand Christian College,

LOCATED AT

LE GRAND, MARSHALL CO., IOWA.

Situation—Central, Healthful, Beautiful.

Calendar for 1891-92.

Fall term begins September 8, 1891.
Winter term begins December 1, 1891.
Spring term begins March 22. 1892.

DEPARTMENTS.

Biblical, Classical, Scientific, Normal, Preparatory, Commercial, and Musical Departments under competent instructors.

Good advantages are offered students to pursue the courses of study as here indicated. Expenses low.

For catalogue giving full information, address the president,

REV. D. M. HELFINSTINE, A. M.

BEATTY PIANOS

only $175.00, worth $750.00
$65 ORGANS for $45.
$150 ORGANS at $55.
Other Bargains. Beautiful Birthday, Wedding or Holiday PRESENTS.

Latest Illustrated CATALOGUE FREE. Address Daniel F. Beatty, Washington, New Jersey

"A Christmas Present that comes every week in the year."

The Youth's Companion.

550,000 Copies Christmas Companion.

The Double Christmas Holiday Number of The Companion and the beautiful picture, "A Yard of Roses," will be sent in time for Christmas to New Subscribers who send $1.75 at once.

52 Xmas Presents and "A Yard of Roses."

50,000 Copies Extra of "A Yard of Roses" Ordered for Christmas.

The Volume for 1892 will Contain

Many Notable Features. Among them are the following. The Full Prospectus will be sent on Application.

The Gift

Nine Illustrated Serial Stories.
Articles of Practical Advice.
Railway Life and Adventure.
700 Large Pages.
100 Stories of Adventure.
Sketches of Travel.
Charming Children's Page.
Weekly Supplements.
The Best Short Stories.
Hints on Self-Education.
Household Articles.
Five Holiday Numbers.

of the Year.

Subscriptions sent at once with $1.75 will obtain The Companion Free to January 1st, and for all of 1892.

When subscribing mention this paper.

THE YOUTH'S COMPANION, 41 Temple Place, Boston, Mass.

Church Notices.

The Southeastern Michigan Christian Quarterly Conference will meet in their first session with the Christian Church at Britton, Lenawee County, Michigan, on Thursday, December 10, 1891, at 2 P. M. All ministers of conference, deacons, and superintendents are members of quarterly conference, and are urged to be present.

PROGRAM.

At 2 P. M., devotional exercises, after which the regular organization of quarterly conference Adopting of constitution and by-laws will be the work of the afternoon. Evening, at 7 o'clock, subject, "Our quarterly conference; its usefulness to the brotherhood, to the church, and its effects on the general public," by D. Lobaugh; Friday morning, 8:30, devotional exercises; 9, subject, "The Model Pastor," by J. Wilcox; 10, "How May we Best Encourage Young Converts to Work?" by E. W. Barden; 11, 'Practical Christianity," by Bro. Oliver. 1:30 P. M., singing and prayer; 2, "The Christian Church as an Aggressive Force in the World," by James Wright; 3, "Christian Perfection as Taught in the Bible," by Sister F. G. Strickland; 3:30 query box; 7, sermon. Saturday, 8:30 A. M., devotional exercises; 9, "God's Love to the Human Family," by F. G. Strickland; 9:30, "The Duty of Sunday-school Superintendents," by James Smith; 10, "The Character of a Sunday-school Teacher," by H. Ray; 10:30, "What is Justification?" by W. N. Deck; 11 query box. 1:30 P. M., subject, "Christian Growth: What is It?" by Mollie Atwell; 2, "How do we Get Into Christ?" by Wm. Nivesen; 3, "The Kingdom of Christ: When Established, and Who Are its Subjects?" by B. F. Rapp; 7, sermon. Sunday, 9 A. M., Sunday-school; 10, prayer and conference meeting; 10:30, sermon; 3 P. M., reading and commenting on scriptural texts, conducted by D. Lobaugh; 7, sermon.

D. LOBAUGH,
JAMES WRIGHT,
F. G. STRICKLAND,
Committee.

The correctness of the maxim, "nothing succeeds like success," is well exemplified in Ayer's Sarsaparilla. The most successful combination of alteratives and tonics, it always succeeds in curing diseases of the blood, and hence its wonderful popularity.

Holiday excursion tickets will be sold at reduced rates at all ticket stations of the Pennsylvania Lines on December 24th, 25th, and 31st, 1891, and on January 1, 1892, good returning until January 4, 1892.

A Sudden Change of Weather

Will often bring on a cough. The irritation which induces coughing is quickly subdued by BROWN'S BRONCHIAL TROCHES, a simple and effective cure for all throat troubles. Price, 25 cents per box.

The Cincinnati & Florida Limited

A new train. Completely vestibuled. Lighted with gas. Smoking rooms in day coaches. First class in every respect. This train will run daily between Cincinnati, St. Augustine, via Queen & Crescent and E. T. V. & Ga. R'y, through Chattanooga, Atlanta, and Macon. 110 miles shorter than any other line.

Holiday Excursions via Pennsylvania Lines.

Excursion tickets will be sold at reduced rates at all ticket stations of the Pennsylvania Lines West of Pittsburgh on December 24th, 25th, and 31st, 1891, and on January 1, 1892; good returning until January 4, 1892, inclusive. The improved train service of the Pennsylvania Lines offer the best accommodations to all points East and West.

C. C. HAINES, T. P. A.

A MODEL RAILWAY.

The Burlington Route, C. B. & Q. R. R., operates 7,000 miles of road, with termini in Chicago, St. Louis, St. Paul, Omaha, Kansas City, and Denver. For speed, safety, equipment, comfort, track, and efficient service, it has no equal. The Burlington gains new patrons, but loses none.

"World's Fair Route."

The Cincinnati, Hamilton & Dayton R. R. is the only line running Pullman's Perfected Safety Vestibuled Trains, with Chair, Parlor, Sleeping and Dining Car Service between Cincinnati, Indianapolis, and Chicago, and is the Only Line running Through Reclining Chair Cars between Cincinnati, Keokuk, and Springfield, Ill. It is the popular line between Cincinnati and St. Louis with Through Sleeping Cars on Night Trains and Chair Cars on Day Trains, and the Only Direct Line between Cincinnati, Dayton, Lima, Toledo, Detroit, the Lake Regions and Canada. The road is one of the oldest in the State of Ohio and the only line entering Cincinnati over twenty-eight miles of double track, and from its past record can more than assure its patrons speed, comfort, and safety. Tickets on sale everywhere, and see that they read C., H. & D., either in or out of Cincinnati, Indianapolis, or Toledo.

E. O. MCCORMICK, General Passenger and Ticket Agent, Cincinnati, Ohio.

The best and surest dye to color the beard *brown* or *black*, as may be desired, is Buckingham's Dye for the Whiskers. It never fails.

VAN HOUTEN'S COCOA—The original, most soluble.

Reduction in Clergy Fares via the Pennsylvania Lines.

The management of the Pennsylvania Lines west of Pittsburgh announces that the clergyman's rate on and after January 1, 1892, will be one and one half cents per mile, instead of two cents per mile; that is, half fare instead of two thirds fare as heretofore. This reduction has been made without solicitation, and will apply for all tickets sold on clerical orders, which will continue to be issued under the customary regulations.

"Mrs. Winslow's Soothing Syrup for Children Teething" softens the gums, reduces inflammation, allays pain, and cures wind colic. 25 cents a bottle.

To Colorado via BURLINGTON ROUTE Only One Night on the Road.

Leave Chicago at 1 P. M., or St. Louis at 8:25 A. M., and arrive at Denver 6:15 P. M. the next day. Through Sleepers, Chair Cars and Dining Cars. All Railways from the East connect with these trains and with similar trains via Burlington Route to Denver, leaving Chicago at 6:10 P. M., St. Louis at 8:15 P. M., and Peoria at 3:20 P. M. and 8 P. M.. All trains daily.

Tourist tickets are now on sale, and can be had of ticket agents of all roads and at Burlington Route depots in Chicago, Peoria, and St. Louis.

There is no better place than Colorado for those seeking rest and pleasure.

Carpets! Curtains! Mattings!
—AND—
Paper Hangings.

We show an unusually large stock of CARPETS this season, consisting of

Wiltons, Gobelins, Axminsters, Mouquettes, Body and Tapestry Brussels!

All the best makes in 3 Ply and Extra Super Ingrains, medium and low-priced

INGRAIN CARPETS!

Rag and Hemp Carpets, Rugs, Mats and Mattings, Linoleum, Corticience and Oil Cloths. Curtains, Curtain Goods and Window Shades,

Together with a General Stock of Household Furnishings of all Kind.

Wall and Ceiling Papers And Decorations In all Grades.

We give special attention to the Furnishing and Decorating of Churches, Halls, Public Buildings and Private Residences. Designs and Estimates submitted, and Workmen sent to any point.

P. M. HARMAN & CO.,

30 & 32 N. MAIN ST., DAYTON, OHIO.
Telephone 381.

AFTER La GRIPPE
USE WILBOR'S
PURE COD LIVER OIL
AND PHOSPHATES.

It Cures Consumption, Coughs, Colds, Asthma, Pneumonia, Bronchitis, Debility, Wasting Diseases and Scrofulous Humors.

Almost as palatable as cream. It can be taken with pleasure by delicate persons and children, who, after using it, are very fond of it. It assimilates with the food, increases the flesh and appetite, builds up the nervous system, restores energy to mind and body, creates new, rich, and pure blood—in fact, rejuvenates the whole system.

FLESH, BLOOD, NERVE, BRAIN.

Be sure, as you value your health, and get the genuine. Manufactured only by DR. A. B. WILBOR, Chemist, Boston, Mass. Sold by all druggists.

IN THE SELECTION OF
A CHOICE GIFT
or of an addition to one's library, elegance and usefulness will be found combined in

A New Book from Cover to Cover. WEBSTER'S INTERNATIONAL DICTIONARY Revision cost over $300,000.

SUCCESSOR OF THE UNABRIDGED.
Ten years revising. 100 editors employed. Critical examination invited. Get the Best. Sold by all Booksellers. Pamphlet free.
G. & C. MERRIAM & CO., Springfield, Mass.

A LIGHT EQUAL TO GAS.

Everlasting Wick Requires no trimming, as it will never burn out. Nothing but the oil burns, as the wick is "Mineral Wool," which cannot burn, and no black smoke or soot to discolor the chimney, &c. Gives a white, clear, brilliant light. Agents can make fortunes with it. Retail price, 10c. each. We will send 3 sample wicks for 10c. Small wicks, 20c. a doz., $2.25 a gross. Medium 25c. per doz., $2.75 a gross. Large, 30c. a doz., $3.25 a gross. 1 Gross, assorted sizes, $2.75. *All postpaid.* Address, F. O. WEHOSKEY, Providence, R. I.

Daily Comfort, in Four Fold Links.

The most popular Wall Roll published, and deservedly so. Every page is an effective sermon. The striking character and particular value of this new Wall Roll is in the remarkable arrangement and selection of Scripture texts. A constant monitor in the Christian household. A silent teacher for the school. A comforting messenger for the sick room as well as being suitable for the office, the store, or the shop. Printed in beautiful large, clear letters, easily discernible at the distance of 10 to 15 feet. Mounted on rollers, with cord, to hang up in usual style, 75c.

SPURGEON!

A new lot of the twelve sermons on the "Resurrection" and on "Conversion," just received. Two volumes, 50c. each.

The Inspiration of the Bible, a lecture by H. L. Hastings has reached a sale of one million copies. Only 5 cents.

Intermediate Quarterly.

Is published with one lesson on each page bound and stitched. It contains fewer notes and more questions and answers. It is sold in lots of ten or more at 2 cents each per quarter or 8 cents a year.

THE CINCINNATI & FLORIDA LIMITED
Superb New Trains Completely Vestibuled

To Florida via The Beautiful Queen & Crescent AND E. T. V. & Ga. RY.

FINEST EQUIPMENT IN THE SOUTH running Daily between CINCINNATI & ST. AUGUSTINE via CHATTANOOGA ATLANTA & JACKSONVILLE WITHOUT CHANGE

ASK FOR TICKETS via Q. & C. — E. T. V. & Ga. R'y. FOR RATES & INFORMATION address D. G. EDWARDS, G. P. A. CINCINNATI, O.